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FLINTSHIRE GENEALOGICAL NOTES.

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(Continued from p. 16.)

XXI.—LLANASA (continued).

IN 1681 John Ellice, son of Hugh Ellice of Axtyn, in this parish, yeoman, married Katherine Jones, spinster, the eldest daughter of John Rogers of Gwespyr, in this parish, mariner, by Mary his wife, and on the 10th February 1681-2, the bride's father settled upon their marriage a bakehouse and certain lands in Gwespyr, as well as the reversion (subject to the life interest or dower of the said Mary Rogers) of a messuage called "y Tŷ Newydd", and fields called "Pwll y calch y roft", "Bach yr Oyn issa", and "Bach yr Oyn ganol." The trustees to the marriage settlement were Peter Hughes of Gwespyr, and Jeremy Ellice of Trelogan, gentlemen. The deed is signed "the marke J of John Rogers", but the seal is damaged. Charles Hughes, Peter Hughes (not the trustee), and Robert Jones, witnessed the execution of the deed and livery of seisin (*Rhâl Muniments*).

On the 11th January 1732-3, Letters of Administration were granted by the Bishop of St. Asaph in the estate of Einion Thomas, of this parish, yeoman.

I have recently obtained the following extracts from the Bishop's Register Transcripts :—

"1664. Julius filius Thomæ Cæsar ex uxore ejus baptizatus fuit vicesimo sexto die Julij anno supradicto.

1673. Hugo Lewis de Axton, sartor vestiorius, sepultus fuit 28^o die Aprilis."

XXII.—LLANEFYDD.

THE original institution of the first rector to be appointed to the parish and parish church of Llanefydd, "in the counties of Flint and Denbigh", after the Restoration, is still in a very good state of preservation at Rhûal. It was issued by Richard Chaworth, Esq., LL.D., Vicar-General to his Grace the Archbishop of Canterbury, in favour of Thomas Price, Clerk, B.D., on the 8th August 1660. The living had become vacant by the death of William "Aiskue" (*Ayscough* or *Askew*), D.D. The document is signed by "W^m Sherman Reg^{rius}", and countersigned "Jh. Exton". Although the seal of the Vicar-General is much damaged, the arms can be identified as those of the See of Canterbury impaling *Barry of eight and an orle of martlets* for Chaworth.

The original registers of this parish commence in 1721.

XXIII.—HIGH SHERIFFS AND DEPUTY SHERIFFS, 1640.

At the end of *Harleian Manuscript* 1970 (British Museum), which is a volume of Randle Holme's genealogical collections relating to Wales, is a list of the names of all the High Sheriffs of the co. Flint, with their Deputy Sheriffs, since the Ordinance of Wales in the 32nd year of King Henry VIII. The list was compiled by Randle Holme from information afforded him by "Mr. Griffith of Pant-y-Llondy", apparently in 1650 or 1651. In reference to the dates at the commencement of each line, it should be borne in mind that each sheriff served for part of two years.

HIGH SHERIFFS.

- 1541-2. Roger Puleston of Embrall, Kt. ...
1542. Peter Mutton of Rudland, Esqr. ...
1543. Thomas Hanmer of Hanmer, Kt. ...
1544. John Houlford of Houlford in Com' Cestr', Kt.
1545. Randle Lloyd of Tallorn, Esqr. ...
1546. John Edwards of Chirke, Esq. ...
1547. Henry Conway of Sughton, Esqr. ...
1548. John Griffeth of Carus, Esqr. ...
1549. John Salisbury of Lleweny, Co' Denbigh, Kt.
1550. John Massy of Bodington, Com' Cestr', Kt.
1551. John Davies of Brodelane in Harwordyn, Esqr.
1552. Richard Grosvenor of Eaton, Com' Cestr', Esqr.
1553. Peires Mostyn of Talacre, Esqr. ...
1554. Thomas Hanmer of Hanmer, Kt., sonne of Sr. Tho', above
1555. Rafe Dutton of Hatton, Com' Cestrie, Esqr.
1556. Roger Brereton of Halghton, Esqr.
1557. John Griffith of Carus, Esq., 2 tyme
1558. Humphrey Dymock of Willington, Esqr.
1559. John Conway of Potrithan, Esqr. ...
1560. William Hanmer of Fennes, Esqr. ...
1561. William Mostyn, Sen', of Mostyn, Esqr.
1562. John Treuor of Alington, Esqr. ...
1563. Henry Parry of Greenfield, Esqr. ...
1564. William Mostyn, Jun', of Basingwerke or Talacre
1565. John Griffeth of Carus, Esqr. (3 tyme)
1566. Roger Brewrton of Halghton, Esqr. (2 tyme)
1567. Roger Puleston of Embrall, Esqr. ...
1568. William Mostyn, sen', of Mostyn, Esqr.
1569. Thomas Hanmer of Hanmer, Kt. ...
1570. John Treuor of Alington, Esqr. ...
1571. John Griffeth of Carus (4th tyme)
1572. Peires Mostyn of Talacre, the younger, Esqr.
1573. Roger Puleston of Embrall, Esqr. ...
1574. Lancelot Bostock of Holte, Esqr., co' Denbigh
1575. William Mostyn, Jun' of Talacre, fil' Peirs, Esqr.
1576. John Edwards of Chirke, fil' Joh'is, Esqr.
1577. Thomas Mostyn of Mostyn, Esqr. ...
1578. George Rauenscroft of Bretton, Esqr.
1579. Henry Parry of Greenfield, Esqr. ...

DEPUTY SHERIFFS.

- Elles ap Howell ap Day of
- Robert ap Rees ap David of
- David ap Euan ap Rob't of
- Rafe Broughton of Yscoyd
- Randle Lloyd, Junior, his sonne
- Will'm Vaughan of
- Owen Bach of
- David ap Euan ap Rob't of
- Randle Lloyd of Tallorne, Jun'
- David Jones of
- Richard Jones of
- John Griffith ap Hugh of
- Will'm Mostyn, his 2 sonne
- Thomas Leigh of
- John Holland of
- Bartholomew Massy, brother to Rog' Massy of Codington
- Peires Griffith, his base brother
- John Yonge of Hanmer
- William Thomas of
- William Hanmer, Jun', his sonne
- Thomas Mostyn, his sonne & heyre
- John Spicer of Flint
- William Edwards of
- Oliuer Jones of
- Peires Griffith his base brother
- Morris Jones of
- Thomas Puleston (his younger sonne) of Lightwood
- Oliuer Jones of
- Thomas Leigh of
- William Thomas of
- William Thomas of
- Morris Jones
- Tho' Pulston of Leghtwood, his sonne
- Edward Ledsham of
- Roger Bell of
- William Thomas of
- Oliuer Jones of
- John Cmachley of Kinerton
- William Edwards of

HIGH SHERIFFS.

1580. Roger Brereton of Halghton, Esqr.
 1581. Peires Griffith of Carus, Esqr. ...
 1582. Hugh Cholmley of Cholmley, Com' Cestrie, Kt.
 1583. John Hanmer of Hanmer, Esqr. ...
 1584. John Conway of Potridan (*Bodrhyddan*), Esqr.
 1585. John Hope of Queene Hope and Broughton, Esqr.
 1586. Thomas Mostyn of Mostyn, Esqr. ...
 1587. William Hanmer of Fennes, Esqr. ...
 1588. Peires Mostyn of Talacre, Esqr. ...
 1589. Peirs Griffith of Carus, Esqr. (2 tyme)
 1590. John Lloyd of Yale, Esqr. ...
 1591. Roger Brereton of Ozaker and Halton, Esqr.
 1592. Euan Edwards of ..., Esqr. ...
 1593. William Griffith of Pantollongdy, Esqr.
 1594. Thomas Rauenscroft of Bretton, Esqr.
 1595. Robert Dauies of Gowzanay (*Gwysaneth*), Esqr.
 1596. William Hanmer, Esqr., of Fenns ...
 1597. Roger Puleston of Embrall, Esqr. ...
 1598. Thomas Euans of Northop, Esqr. ...
 1599. John Conway of Potrydan, Esqr. (2 tyme)
 1600. William Dimock of Willington, Esqr.
 1601. Roger Salisbury of Ba'hegrick (*Bache-graig*), Com' Denbigh, Esqr.
 1602. John Lloyd of ..., Esqr. ...
 1603. George Hope of Bro'ghton and Dodleston, Esqr.
 1604. John Conway, Kt., of Potridan (*Bodrhyddan*)
 1605. Thomas Hanmer of Hanmer, Kt. ...
 1606. Thomas Rauenscroft of Bretton, Esqr. (2 tyme)
 1607. Robert Dauies of Gowzaney, Esqr. (2 tyme)
 1608. Roger Mostyn of Mostyn, Kt. ...
 1609. William Hanmer of Fenns, Kt. ...
 1610. Thomas Hughes of Prestatyn, who was vnder Sheriffe before
 1611. Peter Pen'ant of Byghton, Esqr. ...
 1612. Thomas Mostyn of Rhudd, Esqr., bro' to Sr. Rog'
 1613. Richard Treur of Alington, Kt. ...
 1614. Thomas Griffith of Pantllongdey, Esqr. (Collector of this note of Sheriffs)

DEPUTY SHERIFFS.

- Morris Jones of
 Kendrick ap Ieuan of Northop
 Thomas Burrowes of Nantwich, his tenant
 John Humphrey of Place y Bellen
 Thomas Hughes of Prestatyn
 John Crichley of Kinderton
 Oliuer Jones of
 Henry Billinge of
 Hugh Edwards of
 Henry Walter of
 John Crichley of Kinderton
 Henry Billinges
 Kendrick ap Ieuan of Northop
 Tho' Hughes of Prestatyn
 John Crichley of Kinderton
 John Bingley of Broughton
 Humphrey Yonge of Hanmer
 Roger Dauies of Dungrey & Ou'rtun Madock
 Kendrick ap Euan of Northop
 Llewys ap Howell of
 David Wyn of
 John Humphrey of Place y Bellyn or Flynt
 Roger Williams of
 Roger Burton of
 John Edwards ap Hugh ap Rees Mundeg of Disart (*Dyserth*), not of Stansty
 John Humphreys of Flynt or Place y Bellyn
 Thomas Crichley, sonne of John of Kinderton
 John Euans of Lloynoygryn (*Lloyn-egryn*)
 Richard Jones of Carnarvonshier
 Hugh Williams of
 Henry Hughes, his 3 sonne
 John Edwards of *Stanstey* (*erased*), Disserth by Ridland (*supra*)
 John Humphrey (*Humphrey*) of Place y Bellen
 John Kendrick of Marchwheele (*Marchwiel*)
 Thomas ap Rich' ap Ellis of

HIGH SHERIFFS.

1615. Roger Salisbury of Bahegrig, Esqr.
(2 tyme)
1616. Thomas Hanmer of Hanmer, Kt. ...
1617. William Dymock of Willington,
Esqr.
1618. Peirs Holland of Vardreff, Com'
Denbigh, Esqr.
1619. Thomas Humphreys of Bodlwythan
(*Bodlwyddan*), Esqr.
1620. Edward Morgan of Goulgraue, Esqr.
1621. John Hanmer of Hanmer, Baronett
(2 tyme)
1622. Thomas Johnes of Halkyn, Esqr. ...
1623. John Broughton of Broughton, Esqr.
1624. Thomas Euans of Northop, Esqr. ...
1625. Thomas Brereton of Ozaker in Com'
Cestrie, Kt.
1626. Roger Mostyn of Mostyn, Kt. (2
tyme)
1627. Thomas Mostyn of Rhudd his brother
(2 tyme)
1628. Phillip Ouldfeild of Somerford, Com'
Cestr', Kt., who marr' the widow
of Tho' Hanmer of fenns
1629. Edward Hughes of Galthog, Esqr....
1630. Peirs Conway of Ruthland, Esqr. ...
1631. Humphrey Dymock of Willington,
Esqr.
1632. Thomas Pen'ant of Bighton, Esqr....
1633. Richard Parry of Kum (*Cwm*), Esqr.
1634. Peter Griffeth of Carus, Esqr. ...
1635. Thomas Salisbury of Flynt, Esq. ...
1636. Thomas Mostyn of Rhudd, Esqr.
(2 tyme)
1637. Thomas Whitley of Aston, Esqr. ...
1638)
&) John Eaton of Lleswood, Esqr. ...
1639)

DEPUTY SHERIFFS.

- Thomas Crichley of Kinderton
John Humphrey of Place y Bellyn
{ David Wyn of (mort)
{ Edward Humphrey of
Hugh Jones of St. George, Com'
Denbigh
Edward Humphreys, his sonne
Will'm Wynne of
Thomas Llewys of
John Jones, his sonne
Humphrey Jones of
William Wyn of
Rob't Price of Hope
Humphrey Jones of.....
Edward Humphreys of
Daniell Mathew of
William Wyn of
John Conway, his sonne
Humphrey Johnes of
Edward Spicer of
Thomas Lewys of
John Madocks of
Thomas Price of
Edward Spicer of
Thomas Price of
Thomas Euans of

Randle Holme has not made any attempt to complete the list to the date at which he compiled it. In 1640 Ralph Hughes of Llewellyd, in the parish of Dyserth, Esq., was High Sheriff, and employed Holme to paint his trumpeters' banners.

XXIV.—CILCAIN (*continued*).

THOMAS LLOYD AP JOHN AP REES, of this parish, gentleman, took a bond on the 18th April, 1620, in £42 from John Lloyd of Isleworth, in the county of Middlesex, gentleman, for the performance of the covenants of a deed of feoffment of the same date. The seal of John Lloyd who signs the bond contains a shield of arms

(. . . . a lion rampant). The witnesses were David Wynne, John ap Edward, Thomas Williames, John ap John Rees, Thomas Morgan and Edward Lloide.

John Lloyd ap Gruffith Lloyd, of this parish, gentleman, and Thomas ap John Lloyd of the same, gentleman, his son and heir apparent, sold on the 1st September 1582, to David Lloyd ap Thomas Lloyd, also of the same parish, gentleman, for £75, a messuage, barn, oven-house, etc., in Treirkeven, then occupied by Luce verch Edward, widow, and formerly the property of Gruffith Lloyd ap John, deceased (the father of the said John Lloyd); the moiety of a water corn mill there called "Melyn Alyn"; a parcel of land there containing three roods, called "y Thole vghe ben y velyn"; a parcel of ground there called "y Thole isslawr velyn"; another parcel of ground there containing two roods, called "y Thole vghe"; another parcel of ground there containing two acres, called "Pen issa yr Nant"; another parcel of land there lying between "Fynnon Hylyn", and the lands of the said David Lloyd; a moiety of a parcel of ground there called "y Vron"; another moiety of a parcel of ground there near the oven-house, called "yr arth Gewaig"; and a little quillet of ground there called "y Thole vghe", to hold to the said David Lloyd and his heirs for ever. There are no seals to the deed. The grantors each made their mark (a cross) on the Indenture, which was witnessed by Edward Morgan, Robert Gruffith Lloyd, Ellis ap Howell ap Madoc, John ap Rees ap Harry, Ievan ap Richard and Thomas Jenkins. Livery and seisin were executed in the presence of David Thomas Taylor, Thomas Gyld, Thomas ap Hugh Eden' (*Ednyved*), Humphrey ap Thomas Lloyd, John ap Thomas Lloyd, Rice ap Harry ap Ievan ap Rees, David ap Rees ap Ievan ap Rees, Thomas ap David Lloyd and Gruffith Pennant (*Rhâal Muniments*).

There are twenty-two bundles of Register Transcripts prior to 1711 relating to this parish in the St. Asaph

Registry : 1662, 1665, 1666, 1668, 1672, 1674, 1677, 1686, 1688, 1689, 1691, 1693, 1694, 1696, 1699, 1702, 1703, 1704, 1706, 1708, 1709, 1710. The following entries are extracted from them :—

- " 1666. Peeter Hughes, sonne to Hugh Kenricke, and Jane ach Thomas his wife, was baptized the 29 of July.
- " 1672-3. Thomas Griffith and Ales Hughes, both of Kilken, were married the 10 day of February ; Bannis Editis.
 " Margaret Hughes, daughter of Hugh Jones, was buried the 26 of February.
- " 1677. Edward, base sonne to John Hughes of Llanellian, and Elizabeth John ap Ellis, was baptized the 18th of December.
- " 1678. Edward, base sonne to John Hughes of Llanellian, and Elizabeth ach John ap Ellis, was buried 14 April.
- " 1689. Jane, daughter of Edward Ames, miner, buried 14 August.
 " Edward Ames, miner, buried 18th September.
- " 1696. John Roberts of Kilken and Luce Hughes of the same, married 25 August ; Bannis Editis.
- " 1706-7. Johannis Davies et Maria Hughes, matrimonio conjuncti."

The entries are signed by Kenrick Hughes, churchwarden.

- " 1708-9. Peter Hughes, vicar.
- " 1710. Edward ap Thomas of Northop and Mary Hughes of this parish, married 31 July.
- " 1710-11. William Davies and Jonett Hughes, both of this parish, married 25 January."

XXV.—ST. ASAPH (*continued*).

I HAVE recently obtained the following additional entries from the Bishop's transcripts of the Registers :—

- " 1666. George, L^d Bushop of St Asaph, buried the 6th day of December. (*The Right Rev. George Griffith, formerly Archdeacon of St Asaph, who was consecrated in 1660, after the See had been vacant for some nine years.*)

- "1667. Willimus Clearke, Vicar Choralis in Ecel'ia Cathedralis Asaphen', sepult' fuit 11^o April'.
- "1674 (1675). Marg^t Williams & Billy Price bur^d 11 February.
(*This William Price doubtless came out of one of the English counties, as the nickname of 'Billy' is very rare in Wales.*)
- "1706. John Jones, Curate of Ysceifiog, buried 2 Aug.
"Dr Daniel Price, Dean of S^t Asaph, buried 9 Nov.
- "1707. Mr Thomas Lewis, Vicar, buried 4 April."

In the month of September 1591, Thomas Powell conveyed his interest in a piece of land called "Maes-y-Wayn", in the township of Kilowen in this parish, to Hugh Piers of Llewellyd, gentleman, and the indenture or its counterpart was subsequently used to bind the parish register of Dyserth (see next article, DEANERY OF TEGENGLE).

The following most interesting entry occurs in the register of the Parish Church :—

"Richard Bodychen Hughes, the eldest son of William Hughes (*of Brynpolyn in the parish*), of S^t Asaph, in the county of flint gent', La^wfully begotten on the body of Margered his now wife, late of Bodychen in the Ile of Anglisey being the onely daughter of Elizabeth bodychen of Bodychen afores'd, wass borne the 21th day of Aprill ab^t 3 of the Clocke in the morneing, and xtened in this p'ish Church on low sunday Eve, being the 23th of the same month, 1693."

The said William and Elizabeth Hughes had several other children, including a daughter Elizabeth, wife of John Prydderch of Cerriggyddel and Ty Calch, who is mentioned in the following pedigree of Prydderch of Tregairn Sir Fôn :—

Collwyn ap Tangno, Lord of Efinoydd, Ardudwy, and part of Llyn, co. =
Carnarvon, Chief of the Fifth Noble Tribe. Arms: Sable, a chevron
between three fleurs-de-lys argent.

Merwydd ap Collwyn. =

Gwgan ap Merwydd. =

a

a |
 Eneon ap Gwgan. =
 |
 Maredudd ap Eneon. =
 |
 Howel ap Maredudd. = ..., verch Griffith ap Ednyfed Vychan.
 |
 Gruffydd ap Howel, second son. = Angharad, verch Tegwared Baiswen.
 |
 Eneon ap Gryffydd of Efloneth. = Nest, verch Gruffydd ap Adda ap Gruffydd.
 |
 Evan ap Eneon. = Gwenhwyfar, verch Ynner Vychan of Nanney.
 |
 Madoc ap Evan of Aberkin, co. Merioneth. Living 3 Henry V. = Gwerfyl, verch Rhys ap Tudor of Eddriniog.
 |
 Howel ap Madoc. Living 28 August 1442. = Mallt, verch Rhys ap Gruffydd ap Madoc Gloddaeth.
 |
 Rhys ap Howel. Living 31 Henry VI. = Mawd, verch Robert ap Mredydd ap Ifan ap Mredydd.
 |
 Rhydderch ap Rhys ap Tregaian. = Elin, verch Rhys ap Llewelyn of Halkin.
 |
 John ap Rhydderch, or Prydderch. = Elizabeth, verch Gruffydd ap John ap Mredydd of Isallt.
 |
 John Prydderch bach (*the younger*). = Elin, verch Gruffydd ap Robert Vychan of Talhenbont.
 |
 John Prydderch. = Marsley, verch Dafydd Llwyd of Llysdulas, by Gwen, verch Owen ap Hugh of Bodeon.
 |
 John Prydderch. = Ursula Howard.
 |
 George Prydderch of Cerrig-gwyddel and Ty Calch, co. Anglesey, second son. Died in January 1696. = Catherine, daughter and heir of Owen Owens of Cerrig-gwyddel.
 |
 John Prydderch of Cerrigwyddel aforesaid, eldest son and heir. Living 1723. = Elizabeth, daughter of William Hughes of Brynpolyn, St. Asaph, above-named. She married secondly Owen David, and thirdly Hugh Thomas of Chwaen issa.

b |

b1 John Prydderch of Lledwigan, co. Anglesey, gent. Born 1720. Drowned 5 Dec. 1785. Buried at Llangristioly, M. I.	Jane, daughter of ... Griffith of Lledwigan, and probably sister of John Griffith, clerk, Rector of Llangristioly, who died 1779, aged 40.
William Prydderch of Ty Calch. Born 1751. Died 17 Sept. 1863. Buried at Llangristioly, M. I.	Elizabeth Edwards of Bodwina, Gwalchmai. Married (first wife) there 5 Apr. 1774. Died 10 May 1793. Buried at Llangristioly.
Rev. John Prydderch of Ty Calch and Dyffryn Gwyn, Penmynydd, eldest son. Born 5 Dec. 1774. Died 28 Feb. 1864. Buried at Llangristioly, M. I.	Elizabeth Rowlands of Ty Fry. Born 1779. Married at Penmynydd 22 June 1802. Died 1 Feb. 1818. Buried at Llangristioly, M. I.
Rev. William Williams of Ty Calch (<i>jure uxoris</i>). Born 2 Sept. 1806. Died 30 June 1884. Buried at Llangristioly, M. I.	Emma Prydderch, second and youngest dau. and coheir. Born 27 Nov. 1806. Married at Penmynydd 22 May 1839. Died 14 Mar. 1892. Buried at Llangristioly, M. I.

I am greatly indebted to Mr. William Prydderch Williams, Secretary to the British and Foreign School Society (the third son of the late Mrs. Emma Williams), and to Mr. Hughes of Kinnel, for valuable assistance in compiling this pedigree.

XXVI.—DEANERY OF TEGENGLE.

THE following notes of special entries were extracted by me from the Bishop's Transcripts of Parish Registers at the Diocesan Registry :—

WHITFORD.

- "1682. (*This Churchwarden's Presentment is with the Registers*).
 We p'sent the want of y^t Act against swearing of y^e 21th of King's James, w^{ch} is to be read in our church once every year. Wee p'sent y^e want of y^e King's Armes in our Church.

HENRY HUGHES }
 THOMAS EDWARDS } *Wardens.*

- "1683. Thomas filius Jo' Civilbothom bapt'us 13^o Maij.
 "1704. A poor Beggar boy found dead uppon the mountaine buried 29 March.

- "1706. William y^e son of Hamlet Moris bapt' 7 Nov." (*In earlier entries of other children the father's Christian name is given as 'Hamnet' and 'Hanmet'.*)

CAERWYS.

- "1639. Robert Owens, Vicar, buried.
 "1685. The return is headed 'Copia vera Registri parochialis Caerwys constans ex Baptologio, Necrologio, & Gamologio, seu matricula Baptizatoru', Sepultoru', & Matrimonialiu'.
 "1701 (1702). Hugh Price, Rector of Caerwys, buried 19 Feb."

NANNERCH.

- "1686. Robert Jones, Vicar of Northop, buried 5 April."

FLINT.

- "1700. Maria filia Rogeri Nicholas, Ergastular', illegit' ex corp're Mariae Cobland (*nata*) 8^o die & babt' 10^o die Junij." (*Literally an 'ergastularius' would be the superintendent of the 'ergastulum', a place where slaves in chains were obliged to work. In the present case the word doubtless stands for either 'Master of the Workhouse', or 'Warder of the Gaol'.*)

NORTHOP.

- "1696. Joannes f' Wilielmi Williamson de Leadbrook Minor et Rhodes ux' ej' bapt' July 2^a nat: Junij 2^{do}.
 "1700. Franciscus Leatherbarrow de Liverpool sepultus fuit May 16^{to}."

DYSERTH.

There are very few Transcripts for this parish, including only nineteen prior to 1711, namely, 1672, 1674, 1681, 1683, 1688, 1689, 1690, 1692, 1693, 1694, 1695, 1699, 1702, 1703, 1704, 1706, 1708, 1709, and 1710.

The original registers are also in a very unfortunate condition prior to 1677, the first volume having many gaps and the second having disappeared entirely. There are baptisms, marriages and burials for 1610, 1611, 1614, 1615 (deficient), 1616, 1617, 1618, 1619, 1620, 1621, 1622, 1623, 1624, 1625 (deficient), 1635 (deficient), and 1636. The following entry will account for some of the deficiencies :—

"Here somme undiscreit p' sonne" (*the word "vandal" would be more appropriate*) "findinge the church Coffe oppenn did with a Kniffe cutt of all that was writtenn from anno dom' 1625 until anno 1635, all w'ch wanteth in this booke.

"MAURICE VAUGHAN cler'
Curat' i'd'm."

The cover of the first volume is composed of the fragments of two deeds, the first dated September 1587, and the second September 1591. By the earlier, to which William Vaughan, John Roberts, Hugh Gruffith, Thomas ap Hugh, and William ap Hugh were witnesses, Hugh Piers of Llewellyd, in this parish, gentleman, grants to his sons, Edward Piers and Thomas Hughes, an annuity in trust for his daughter, Katherine verch Hugh. The later deed is referred to in the previous article, St. ASAPH (XXV).

In the months of January and February 1668-9, collections were made in the churches throughout this Deanery, and the other Deaneries of the Diocese of St. Asaph, for the sufferers by the Great Fire of London, 1666; and I have seen several returns in the following form, some of which are enrolled with the Register Transcripts:—

"Parish of ——— Deanery of ——— 1668. February. Collected the — day for the Poor in London that sustained loss by that dreadful fire, according to His Majesty's Proclamation in that behalf dated September the twenty sixth 1668 the sum of — shillings — pence, which was received by ——— and ——— churchwardens.

"——— Rector or Vicar."

In this, as in all other dioceses, the obtaining of a marriage licence, prior to the passing of *An Act for the better preventing of Clandestine Marriages* (27 George II), was a very simple and inexpensive matter. It only became a comparative luxury after 1754, when marriages by banns became so popular.

In the bundles of marriage licence bonds at St. Asaph are several letters from Surrogates written to the Diocesan Registrar bearing on my statement; and,

although the instance I have chosen does not relate to Flintshire, the tenour of this letter is similar to others which were sent in by the clergy of the Rural Deanery of Tegengle.

"June y^e 2^d (16)93.

"Good Mr. Lloyd

"I crave leave to beg your favour for granting y^e Bearer a Licence in order for a solemnization of Mariage betweene two ordinary serv'ts of this Par'sh & neighbour'hood; the young man I know can'ot be worth n't above 4^s or 5^s and has n't but his owne industry for his maintena'ce (& y^e) since his father & mother dyed but in a mean plowman's service. The young woman I am n't acquainted w'th but I know her friends, relation & service can'ot exceed y^e other; knowing full well there can be no danger of either side I desire you'le direct your Li' to

"Your most humble Serv',

"DAV' MAURICE, Cl'r',

"Curate of Chapel Garmon.

"For The Honoured

"Mr. JOHN LLOYD,

"Register at St. Asaph,

"These."

The names of the parties are given as "Stephen Thomas of Capel Garmon, and Elizabeth verch Thomas of the same, spinster."

The marriage licence bonds show that there was always a comparatively small number of weddings during the summer months, for the reason probably that they were discouraged by the clergy.

"Marriage comes in on the 13th of January, and at Septuagesima Sunday it is out again until Low Sunday, at which time it comes in again and goes not out till Rogation Sunday; thence it is unforbidden until Trinity Sunday; from thence it is forbidden until Advent Sunday, and comes not in again till the 13th of January" (Sir Cuthbert Sharpe's *Chronicon Mirabile*).

The Court Rolls of the Lordship of Tegengle, or Englefield, prior to 1814, which must be of the utmost value and importance, both for legal and historical purposes, are not in the custody of Her Majesty's Commissioners of Woods and Forests, as are the records

of a later date, but are probably in the keeping of Sir Wyndham Charles Hanmer, Baronet, as indicated in my article on Hanmer (XIV).

XXVII.—HOPE (*continued*).

I HAVE in my possession a quarto manuscript of Welsh genealogies which was given to me by Mr. Edward Humphrey Owen, F.S.A., of Ty Coch, near Carnarvon, a few years since. It consists of 136 pages, closely written in Elizabethan court-hand, and numbered consecutively by folios from 69 to 136. In dissecting the cover I found that it was padded with fragments of a lawyer's letter, written about 1560, from which the writer's name has been torn off. The letter is addressed "To my Lovinge Cossen John Mathewe, at his house in the Chepe, delliur' thise," and originally enclosed a subpoena upon "David ap Madocke ap David and Francis ap John Thomas." The signatures of "William Phillips," "Edward Maelor," and "Francis Buckley," appear on one of the pieces of the letter. The manuscript itself is well written in black and red inks, entirely in Welsh, and was probably the work of Griffith Hughes, the Deputy Herald, or of one of his assistants. On folio 132 is the pedigree of Eyton of Eyton, in the county of Denbigh, here given:—

"Roger Evtton o Evtton ap John ap Gruff" Evtton ap D'd Evtton ap Ll'n ap Edn' ac val Jac' Morgan ap Ll'n ddwy ddolen Kynhyn ar y mark yma:

"Mam Roger Evtton oedd Ellen v^{ch} Pirs or hob:

"Mam (*The word 'Mam' with a blank in each case as here indicated, occurs four times, one under the other.*)

"Mam John ap Gruff" oedd Annes v^{ch} Will'm Evtton o Evtton ap John Evtton ap Siamys ap Mad' ap Ieuan ap Mad' ap Ll'n ap Griffri ap Kadwgon ap Meilir Evtton ap Elidir ap Rys Sais o Evtton jach Will'mi Evtton a gair yn Jac' ifrawd Elis Evtton yn y 119 or dolenne ar y mark yma:

"Mam Annes v^{ch} Will'm Evtton oedd Lowri v^z Tud' Vychan ap Gwilym ap Gruff" ap Gwylym ap Heilin ap S'r Tud' Marchoc ap Edw' Vych'n:

"Mam Lowri oedd Annes v^{ch} Robert ap Richard ap Roger Pulston hen Jac' Annes agair yn Jac' Mad' ap Robert ibrawd yn y or dolenne ar y mark hwnn :

"Mam Tud' Vychan oedd Morvydd v^{ch} Gronw ap Tud' ap Gronw ap Tud' ap Gronw ap Edw' Vychan :

"Mam Morvydd oedd Myfanwy v^{ch} Jer' ddv ap Edw' Gam ap Jer' Voel :

"Mam Jer' ddv oedd Gwladus v^{ch} Ll'n ap Mad' ap Engion ac Ivch *David (query, indistinct)* ap Edwin V'n or pv Llwyth Jach Edw' gam agair yn Jach (*torn*) Gruff ap Jer' Voel yn y 109 or dolene ar y mark yma."

About the middle of the sixteenth century, the then representative of this family of Eyton of Eyton had a fourth son Thomas Eyton, who became the ancestor of the Eytons of Hope Owen. He used for arms, *a lion rampant on an ermine field, with a martlet for cadency in canton*. As the Eytons claim descent from Tudor Trevor, it is curious that the division of the field *per bend sinister* should have been omitted. Such omission was, however, officially allowed by Robert Chaloner, Lancaster Herald, and Francis Sandford, Rouge Dragon, as Deputies for William Dugdale, Norroy, on Friday, the 22nd July, 1670. Mr. William Eyton, of Hope Owen, attended before the Heralds on the morning of that day, "between nine and twelve o'clock," in the presence of Thomas Harris, Bailiff of the Hundred of Mold, at the "Black Lion", Mold.

This William Eyton, who was born about 1610, had married about 1644 Alice, daughter of John Ralph, of Hertsheath, in the parish of Mold, and sister of Edward John Ralph, and by her had issue John Eyton, born in 1646; Thomas Eyton, born about 1650, who went to London; and Roger Eyton, born in 1656. William Eyton had two sisters; Elizabeth, who married John Ellis of Gresford, and Mary, who married Charles Pickering of Drury Lane, London. They were the issue of the marriage of William Eyton the elder by Jane his wife, daughter of Thomas Dawson of Trevallyn in Denbighshire, and had two uncles: John Eyton, older than their father, who left no descendants; and Jonas

Eyton, younger than their father, who settled and died in Ireland. The said John, William the elder, and Jonas, were the sons of Thomas Eyton, born about 1550, who assumed the altered coat.

In July 1670, Richard ap. Hugh of Hope Owen in this parish died, leaving a widow, Margaret Hughes, and three children: Richard ap Richard, otherwise Richard ap Hugh, his executor; Lewis ap Richard, who had left home some time before; and a daughter, Margaret Williams. He was buried in the parish church. His will, which was proved at St. Asaph, July 12th, 1670, was executed on the preceding 25th June, in the presence of John Davis, Thomas Edge and Thomas Lloyd. An inventory of the deceased's personalty was taken on the day before probate by Griffith Jones, Thomas Rolland, Thomas Lloyd and Humfrey John David.

John Hughes of Llewellyd, in the parish of Dyserth, Esquire, who died in 1676, owned a house and lands called "y Vanachlog" in this parish, which he devised to his widow, Mrs. Katherine Hughes. His neighbours at Vanachlog were Richard Williams, Edward Lloyd, and Thomas ap Evan.

The will of Edward Hughes of Rhanberfedd, in this parish, was executed April 17th, 1688, in the presence of Ellis Yonge, Robert Lloyd, and Michael Jones, the Vicar of Hope. The inventory was prepared at the house on the 23rd of the same month by William Edwards, John ap Richard, and others.

SLEBECH COMMANDERY AND THE KNIGHTS OF ST. JOHN.

BY J. ROGERS REES, ESQ.

(*Continued from p. 107.*)

It will be as well, perhaps, to print here one of these charters, to show the kind of document under which the Slebech Hospitallers were benefited in those early days. The following is a perfectly characteristic example, and was executed in all probability some time between the years 1190 and 1200.

Sciant tam presentes quam futuri, quod ego Reymondus filius Martini dedi et concessi, et hac presenti carta mea confirmavi assensu et consensu Sananæ Sponsæ meæ et hæredum moerum, Deo et sanctæ Mariæ et sancto Johanni Baptistæ et fratribus domus hospitalis Jerosolimit: totam terram de Benegerduna per divisas et metas quas presens carta *sic* nominat: scilicet; de aqua de Cledi ubi Poherlaca cadit in eandem, a parte occidentali ascendendo per eundem rivulum qui vocatur Poherlaca, usque ad ortum ejusdem rivuli directe ascendendo per Vallem usque ad Caput ejus, inter Benegerduna et terram Ecclesiæ de Martheltwia parte boreali; et sic de capite ejusdem ultra latam Viam quæ ducit de Minwer ad Penbroc: directe apud orientem per divisas inter Blakeduna et Benegerduna, usque ad quendam magnum rivulum qui venit de Blakeduno, atque sic per rivulum illum currentem versus Minwer usque ad quendam Vadum qui appellatur Vossingford, a parte Australi de Minwear; et sic de Vado illo descendendo per rivulum illum usque ad locum illum ubi dictus rivulus cadit in Cledi, et sic per Cledi descendendo usque ad prenomiatum locum ubi Poherlaca cadit in Cledi, atque totam partem meam de aqua de Cledi infra dictas metas ad Piscarias faciendas. Hanc itaque donationem feci prædictæ domui hospitali et fratribus ejusdem domus, pro salute animæ meæ et antecessorum et successorum meorum cum omnibus libertatibus et aisiamentis, quas in dictis terra et aquis habere possunt; Salvo mihi Molendino meo, et aqua dulci ad opus ejusdem, et via frequentantium predictum Molendinum, et pastura ad equos

eorum *granum*, *bladum* et *pastum*—libere et quiete, plenarie et integrè, in puram et perpetuam elemosynam omnino quietam ad omni exactione et seculari servicio sicut aliquæ elemosina melius et liberius et plenius viris religiosis dari possit. Ego vero Reymondus et hæredes mei prædictam hanc donationem contra omnes homines et omnes fæminas omnino adquietabimas et warrantizabimas. Et si me aliæ religioni reddere voluero, promitto me reddere meipsum religioni domus hospitalis, si vero habitum religionis non assumpsero, legam corpus meum ad sepeliendum in eadem domo hospitali. Et ut hæc donatio mea et concessio ratè et inconcussè permaneat; sigilli mei impressione hanc presentem cartam corroboravi.—Hiis testibus.—

D^{no} Rob^{to} de Bertuna, D^{no} Will^{mo} fil: Mauricii; Will^o de Villa Galfridi, Johanne Taserario, Fratre Will^o de Beville, Fratre Rad: Galfrido Sac^r. Ada et Johanne Clericis et multis aliis.¹

TRANSLATION.

Be it known unto all men now and hereafter, that I Raymond the son of Martin have given and granted, and by this my present charter have confirmed (with the consent of my wife Sanana and my heirs) to God and St. Mary and St. John the Baptist and to the brethren of the Hospital of Jerusalem all the estate of Benegerduna according to the boundaries and limits set forth in this present charter, that is to say: From Cledi water where the Potherlaca falls into it up the course of the said stream called Potherlaca on the west: then ascending right along the valley of the said Potherlaca to the source thereof, which is between Benegerduna and the Martheltwia Church-lands on the north; and then from the source of the Potherlaca, beyond the high road leading from Minwer to Pembroke by the boundary between Blakedune and Benegerduna to where a great stream comes down from Blakedune on the east, and so along the course of the last-mentioned river towards Minwer, as far as a certain ford called Vossingford on the southern side of Minwear and on from the ford down the course of the said stream to where it joins the Cledi and so down the course of the Cledi to the point aforesaid, where the Potherlaca falls into it: Together with all my rights over the waters of the Cledi within the said limits for making fisheries.

This grant I have made as aforesaid to the said Hospital and

¹ See Fenton's *Pembrokeshire*, Appendix, p. 14, where the document is headed: "Curious Grant to the Commandery of Slebech."

the brethren thereof (for the health of my own soul and the souls of my ancestors and successors) together with all liberties and easements which they (the said Brethren) can have in the said estates and waters: Except as reserved for myself my mill, and supply of fresh water for the same, and right of way for those using the said mill, the pasture for their horses (seed, grass and hay) fully freely and quietly to enjoy for pure and perpetual charity altogether free from any tax or secular service, just as freely as any charitable gift can be granted to holy men and even better and more freely and fully. And I the said Raymond and my heirs will confirm and guarantee this grant against all men and women. And if I shall wish to join any religious order, I undertake to join the order of the said Hospital; but if I never take the vows, I will bequeath my body to the said Hospital to be buried. And in order that this grant and gift may remain firm and indefeasible, I have confirmed this present Charter by the impression of my seal. In the presence of Robert de Bertun and others.

I think it might safely be said that the foregoing constitutes a very fair problem for the student of Pembrokeshire place-names. Luckily, we have a fair basis on which to rest our conclusions, inasmuch as mention is made of Minwear, Martletwy, the *old* road to Pembroke, and the river Cleddau. But the boundaries, according to the points of the compass, are only sufficiently clearly set down to be misleading. I think, however, it will be found that Blakedune is what is now known as Blaiden Hill, in the parish of Martletwy; that the great stream which "comes down from Blakedune" is that falling into the Cleddau at Minwear Pill; and that Vossingford is the ford just south of Minwear old church. It is probable that the Poherlaca (Poer's Lake) is the stream which joins the Cleddau at Landshipping; and that Bengerdon¹ became corrupted into

¹ From the frequency with which we come across Beneger, in some form or other, in Pembrokeshire place-names, we are led to conclude, with Fenton, that the Benegers "were men of great note" in the neighbourhood. "They were the original proprietors of Benegerstown, afterwards contracted to Bangeston." The Bengerdon with which we have to do at present, clearly owes its name to a member of the same family.

Bangeston, and is now known as Boston, north of which is Priestmoor, which might have been "the Martletwy church-lands."¹

That Raymond should look for a return from his gift was but characteristic of the age: he gave that the health of his own soul, and of the souls of his ancestors and successors, might be assured.² His undertaking to join the Hospitallers if he should at any time decide to enter a religious Order, and his wish that, in any case, his body at death should be buried by the Brethren, are but a repetition of what we find in other similar documents in favour of the Hospitallers. If this were not revoked, the probability is that what remain of Raymond's bones now lie either under the old church at Slebech or somewhere in the adjacent grounds.

It will be seen from the preceding documents that the Hospitallers had a very early footing of a kind in the district, for almost immediately following the bull of 1113, by which Pope Paschal II formally sanctioned the establishment of the Order, Jordan de Cantington had given them the church of Castellán in Emlyn, together with twenty acres of land. And both Wilfred (d. 1115) and Bernard (1115-47), Bishops of St. David's, had confirmed to them the power of removing at will any chaplain or clerk ministering in a church of theirs, even though he had not been instituted by them.

Before the establishment of the Hospitallers at Slebech, their properties had been farmed out to individuals totally unconnected with the Order; and the tenants were supposed to remit their annual rent, based on the value of the land they held, to the treasury at Jerusalem. "This system was soon found extremely faulty, and, indeed, well-nigh impracticable. The diffi-

¹ I am indebted to the kindness of Mr. Henry Owen for information on these points.

² That in making a present of anything to a church or religious body, the donor offered it *pro remedio animæ suæ*, or for the spiritual benefit of some other person, was always understood, though not always expressed. See Maitland's *Dark Ages* (London: Rivington, 1844), p. 70, where several authorities are quoted.

culty of obtaining their due rights from persons having no interest in the prosperity of the fraternity, and who, on account of their distance from the seat of government, found every facility for evading their obligations, soon caused the most alarming deficits to arise. In order to remedy this evil, and to ensure the punctual transmission of the rents of their numerous manors, it was determined to place over each a trusty member, who should act as steward of the funds committed to his control. Establishments (at first called preceptories, but at a later date commanderies), were formed on a scale varying with the value of the properties they were intended to supervise, there being in many cases several members of the Order congregated together."¹

The Hospitallers' possessions in South Wales lay, as we have seen, chiefly in the districts now known as Pembrokeshire, Cardiganshire, Carmarthenshire, and Gower, and were all subsidiary to the Commandery of Slebech. If those of our readers interested in the subject will take a map, and first colour those portions of the shires of Glamorgan, Carmarthen, Pembroke, and Cardigan known of old as the Marches, and then draw a line carefully along the route travelled by Archbishop Baldwin and Giraldus Cambrensis in their preaching tour of 1118,² they will experience no difficulty in finding in these marked portions most of the places named.

The following tabulated statement will enable anyone to see at a glance all the necessary particulars of the various properties in the possession of the Hospitallers of Slebech in the thirteenth century; at the same time it gives some indication of the local wealth and power of the Order. Other, but smaller, gifts came to them later: these will be noticed in our subsequent pages.

¹ Porter's *Knights of Malta*, 1884 edn., p. 19.

² In doing this, much assistance will be gained from the map facing the title-page of Nevin's *Wales during the Tudor Period* (Liverpool: Howell, 1893), and the one next to p. 48 of Owen's *Gerald the Welshman* (London: Whiting, 1889).

Schedule of the Properties attached to the Slebech Commandery of the Knights Hospitallers in the Thirteenth Century.

Place.	Donor.	Date.	Particulars of Gift.	Authority.
Alleston ¹	Henry, son of Philip ²	<i>Circa</i> 1170	One oxgang ³ of land in Allagreston	Anselm's Confr- mation
Ditto	William, son of Eilard ⁴	<i>Ante</i> 1176	One carucate of land in Pembrokehire	Ditto
Ambleston	Wizo, and Walter his son, and Walter son of Walter (?)	11. ⁵	The church of Almenolfestun ^{6a}	Ditto
Amlot (?)	...	<i>Ante</i> 1176	The church of Amlot (<i>eccl. de villa Amlot</i>)	Confirmation by Bishop David ⁸
Amroth	William Herizon, by per- mission of William de Narberth ⁷	<i>Circa</i> 1150	The church of Amtrud, with fifty acres of Sanctuary- land, ⁸ and two plough-lands ⁹ with their appurten- ances and liberties	Anselm's Confr- mation
Benegerdon	Hanerand ¹⁰	<i>Ante</i> 1142	One carucate of land upon Berngdone ¹¹ Manor, and the vill which is called Dolbryvawr ¹²	Ditto
Ditto	Raymond, son of Martin ¹³	<i>Circa</i> 1195	Two carucates of land in Benegerduna ¹⁴	Ditto
Berry ¹⁵	Maurice, son of William de Henllys	<i>Circa</i> 1150	Fifteen acres of land near Berry ¹⁶	Ditto
Betmenon (?) ¹⁷	Kadugan, son of Gryffith	<i>Circa</i> 1150	The whole land of Betmenon, with its appurtenances and liberties ¹⁸	Ditto
Blakedon ¹⁹	William le Poer	<i>Circa</i> 1150	Seven oxgangs of land in Blakedone	Ditto
Ditto	John, son of Raymond ²⁰	<i>Circa</i> 1200 ²¹	One oxgang of land in Blakedun ²²	<i>Middle Hill MSS.</i> , vol. 19, 880
Bocchinfeld (?) ²³	Philip, son of Wizo, and Henry his son	<i>Circa</i> 1170	Five carucates of land on Willansel and Bocchinfeld	Anselm's Confr- mation
Boulston	Wizo, and Walter his son, and Walter son of Walter ²⁴	11..	The church of Boleston, ²⁵ with its chapel of Pincheton	Ditto
Burlake (?) ²⁶	Robert Bured	<i>Circa</i> 1188	All his land in Burlake	Ditto
Canaston ²⁷	Lodomer ²⁸	<i>Circa</i> 1150	All his land of Mynwere, together with all the land of Cadugan within the territory of Mynwere ²⁹	<i>Middle Hill MSS.</i> , vol. 19, 880
Ditto	Walter Marescal, Earl of Pembroke	1241	A free chase and warren over the whole manor of Mynwere, including the land of Cadugan, with all the forest of the manor, with its liberties and customs ³⁰	Ditto

Cardigan	...	Roger, Earl of Clare	<i>Circa</i> 1158 ³⁰	Three burgages in the town of Cardigan	...	Anselm's Confr- mation
Cilmaenllwyd ³¹	...	Simon Hat ³²	<i>Ante</i> 1176	Church of Kilmaenloc ³³ , with its appurtenances and liberties	...	Ditto
Cilsant ³⁴	...	Walter Apelgard	<i>Ante</i> 1176	One carucate of land on the west side of the castle of Res ap Bieder ³⁵	Ditto	Ditto
Clarbeston	...	Wizo, and Walter his son, and Walter son of Walter ³⁶	11 ..	The church of St. Martin of the vill of Clarenbald.	Ditto	<i>Middle Hill MSS.</i> , vol. 19,880
Ditto	...	Adam le Bull ^{36a}	<i>Post</i> 1230	One burgage, together with two oxgangs of land	...	Anselm's Confr- mation
Cuffern ³⁷	...	Robert, son of Richard ³⁸	<i>Circa</i> 1160	Two carucates of land in Coferum	...	Ditto
Dolbryvavr ³⁸	...	Hanerand	<i>Ante</i> 1142	One carucate of land upon Berngdone Manor, and the vill which is called Dolbryvavr	...	Ditto
Esgernaenhir ⁴⁰	...	William Marescal, Earl of Penbroc	<i>Circa</i> 1195	The church of Castelhan Emelin, and the whole land ⁴¹ of Castelhan Emelin and Eschirmanbir, with all their appurtenances and liberties	Ditto	Ditto
Garlandston ⁴²	...	Richard, son of Tancard	<i>Circa</i> 1145	The church of Garlandston, with one hundred and twenty acres of land and their appurtenances and liberties	Ditto	Ditto
Homdon ⁴³	...	Roger, Earl of Clare	<i>Circa</i> 1158	One hundred acres of land in Homdon	...	Ditto
Haverfordwest	...	Richard, son of Tancard	<i>Circa</i> 1145	Six burgages in the vill of Haverford, ⁴⁴ with their appurtenances and liberties	Ditto	Ditto
Iliston ⁴⁵	...	John de Brewose ⁴⁶	<i>Circa</i> 1221	The church of St. Ykint vanik, ⁴⁷ in Goher, with all its appurtenances and liberties	Ditto	Ditto
Kidwelly ⁴⁸	...	Mereduc, William and Res, sons of Eugene	<i>Circa</i> 1145	All the arable land of Kidwelly, with the forests, plains, etc. ⁴⁹	...	<i>Middle Hill MSS.</i> , vol. 19,880
Ditto	...	William de Londres ^{50a}	<i>Circa</i> 1170	Two burgages and twelve acres of land in Kedwell	...	Anselm's Confr- mation
Letterston	...	Yvo, son of Letard ⁵⁰	<i>Circa</i> 1130	The church of the vill of Letard, ⁵¹ with its appurtenances	Ditto	Ditto
Llandimore ⁵²	...	William de Turberville	<i>Circa</i> 1167	The church of Landimor ⁵³	...	Ditto
Llanfair - nant - y - gof ⁵⁴	...	Robert, son of Humphrey	<i>Circa</i> 1125	The church of Landegof, and two carucates of arable land, ⁵⁵ with all their appurtenances and liberties, except the lord's chapelry ⁵⁶	...	Ditto

Place.	Donor.	Date.	Particulars of Gift.	Authority.
Llanfagan ⁶⁷	The Lord of Penkethli ⁶⁸ ...	<i>Ante</i> 1176	The church of St. Maugan, with its appurtenances and liberties	Anselm's Confirmation
Llanvyrnach	Robert, son of Stephen ⁶⁹ ...	<i>Circa</i> 1160 ⁶⁰	The church of St. Brenach of Bleintay in Kemeys, and a hundred acres of land, with all their appurtenances and liberties	Ditto
Llanllwch ⁶¹	Robert Carpenter of Carmarthen	<i>Circa</i> 1200	A moiety of his mill of Landlothe, outside the walls of the town of Carmarthen ⁶²	Ditto
Ditto	Edmund, son of King Henry III ⁶³	<i>Circa</i> 1278	A third part of the mill of Landloche, and of its pool ⁶⁴	<i>Middle Hill MSS.</i> , vol. 19,880
Llanrhidian ⁶⁵	William de Turberville ...	<i>Circa</i> 1167	The church of Lanriden ⁶⁶ ...	Anselm's Confirmation
Llanrhystyd ^{66a}	Rhys, son of Gryffith ...	<i>Circa</i> 1176	The whole land of Riustud, with the vill and church and mill, and their appurtenances and liberties	Ditto
Llansantffraid ⁶⁷	Roger de Clare, Earl of Hertford	<i>Circa</i> 1158	The church of Lanfratie, with five carucates of land	<i>Middle Hill MSS.</i> , vol. 19,880
Ditto	Rhys, son of Gryffith ...	<i>Circa</i> 1176	The church of Lansafreit, and all the land which belonged to William of Lansafreit, with all their appurtenances and liberties ⁶⁸	Anselm's Confirmation
Llanstephan ⁶⁹	Geoffrey Marmion and his heirs ⁷⁰	<i>Circa</i> 1170	The church of Saint Stephan of Landestephau, with fifty acres of arable land and one carucate of land between Gohier and Long forest, ⁷¹ and a fishery in the Tat, with all the easements of the same vill of Landestephau in wood and in plain and in ways, etc., and a boat with a free ferryage across the Towy ⁷²	Ditto
Llanvihangel-nantmelan ⁷³	William de Bruse, and Meurich son of Adæ	<i>Ante</i> 1176	The church of St. Michael of Nautmelan, with all its appurtenances and liberties	Ditto
Lloughor ⁷⁴	Henry de Newburgh ⁷⁵ ...	<i>Circa</i> 1165	The church of Lochud, with all its appurtenances and liberties, together with one burgage in the same vill ⁷⁶	Ditto
Martletwy	Raymond, son of Martin ⁷⁷ ...	<i>Circa</i> 1195	The church of Martheltwi, with all its appurtenances and liberties	Ditto

Merrybrough ⁷⁸	...	Wizo, Walter his son, and Walter son of Maelgwyn the Great ⁸¹	11..	The land of Saint Mary Bergha ⁷⁹	...	Anselm's Confirmation
Merthyr Kinlas (?) ⁸⁰	...	Robert, son of Lome ⁸²	<i>Ante</i> 1230	A moiety of his land which is called Merthyr Kinlas	...	Ditto
Minwear	...	Walter Marescal, Earl of Pembroke	<i>Circa</i> 1150	All his land, with the church of Mynwere, and all their appurtenances and liberties	...	Ditto
Ditto	...	Owen, son of Gryffith ⁸⁴	1241-5	Certain rights. (See under Canaston)	...	<i>Middle Hill MSS.</i> , vol. 19,880
Moelon ⁸³	...	Jordan de Cantun ⁸⁶ with the confirmation of William, son of Groid (<i>i.e.</i> , Gerald) ⁸⁷	<i>Ante</i> 1169	All the land called Moyl'on	Ditto
Newcastle-Emlyn ⁸⁵	...	William Marescal, Earl of Pembroke ⁸⁰	<i>Circa</i> 1113 ⁸⁸	The church of Castellhan Emelin, and twenty ⁸⁹ acres of land lying near the church	...	Anselm's Confirmation
Ditto	...	William, son of William, son of Martin ⁹³	<i>Circa</i> 1195	The church of Castellhan Emelin, and the whole land of Castellhan Emelin and Eschirmainhir, with all their appurtenances and liberties ⁹¹	...	Ditto
Newport ⁸²	...	Robert de Mara ⁹⁵	<i>Circa</i> 1200	One burgeage in the New Burgh in Kenis	...	Ditto
Oxwich ⁹⁴	...	Helia Totesmains ⁹⁶	<i>Circa</i> 1165	Ten acres of the fee of Oxenwiche, with their appurtenances and liberties	...	Ditto
Ditto. (In the same vicinity)	...	Thomas de Haidon	<i>Post</i> 1230	Twelve acres, and a little corner over and above	...	Ditto
Penkerte (?) Pen-coed)	...	John Blaneighel ⁹⁸	<i>Circa</i> 1200	His right in the land of Penkeyte	...	<i>Middle Hill MSS.</i> , vol. 19,880
Penmaen ⁹⁷	...	John de Penrice ¹⁰⁰	<i>Circa</i> 1180	The church of Saint John Baptist of Penmaine, with all its appurtenances and liberties	...	Anselm's Confirmation
Penrice ⁹⁹	...	Wizo, Walter his son, and Walter son of Walter ¹⁰³	11..	And twenty-four acres of Sanctuary land pertaining to the same church	...	<i>Middle Hill MSS.</i> , vol. 19,880
Picton ¹⁰²	...	Robert de Mara ¹⁰⁶	<i>Circa</i> 1165	The church of St. Andrew of Penrice, with all its appurtenances and liberties ¹⁰¹	...	Ditto
Porteynon ¹⁰⁵	...			The church of Boleston, with its chapel of Pinche-ton ¹⁰⁴	...	Anselm's Confirmation
				The church of Portheinan, and a mansion by the church, and six acres of land which Thomas the priest's son held ¹⁰⁷	...	Ditto

Place.	Donor.	Date.	Particulars of Gift.	Authority.
Prendergast ¹⁰⁸ ...	Wizo, Walter his son, and Walter son of Walter ¹⁰⁹	11..	The church of Prendergast ¹¹⁰ ...	Anselm's Confrim- nation
Redberth ¹¹¹ ...	William, son of Gerald, ¹¹² and Odo his son ¹¹³	Circa 1150	The whole vill of Redebard ¹¹⁴ ...	Ditto
Rhosilly ¹¹⁵ ...	William de Turberville ...	Circa 1167	The church of Rossili, with its appurtenances and liberties ¹¹⁶	Ditto
Rhostie ¹¹⁷ ...	Owen, son of Gryffith ...	Post 1280	All his land of Riostoye ...	Middle Hill MSS., vol. 19,880
Rinaston ¹¹⁸ ...	Wizo, Walter his son, and Walter son of Walter	11..	The chapel of the vill of Reineri ...	Anselm's Confrim- nation
Rosemarket ...	The three barons: William, son of Haion, ¹¹⁹ Robert, son of Godebert; and Richard, son of Taucard ? ...	Circa 1145	The whole vill of Rosmarche, with the church, mill and lands, and all their appurtenances and liberties	Ditto
Ros, Castle of (?) ¹²⁰	Wizo, Walter his son, and Walter son of Walter ¹²¹	?	The church of St. Leonard of the castle of Ros, with its tithes and all its profits	Middle Hill MSS., vol. 19,880
Rudbaxton } St. Leonard's ¹²² }	Alexander Rudepac ¹²³ ...	11..	The church of Rudepagston ...	Anselm's Confrim- nation
St. Lawrence ...	Philip le Poer ¹²⁵	Circa 1130	The advowson of the church of St. Madoc in the vill of Rudepac, with the chapel of St. Leonard of Castle Symons, for charitable uses for ever ¹²⁴ The church of St. Lawrence of Patrick's Ford, and the tithe of the mill and fishery of the same ford, together with nine acres of land between Helle- beche and the church, and seven acres above Poers- berch	Middle Hill MSS., vol. 19,880 Ditto
Sarnnelay (?) ¹²⁶ ...	David, Bishop of St. David's Wizo, Walter his son, and Walter son of Walter ¹²⁷	1147-76 11..	The church of Sarnnelay (or Sarnnelay) ... The whole vill of Slebeche, with the church, mill, fishery and lands, with all their appurtenances and liberties	Ditto Anselm's Confrim- nation
Stackpole Stokeburga (?) ¹²⁸ ...	Robert, son of Elid ¹²⁸ Walter, son of Wizo	Ante 1176 Circa 1160	Two messuages and two oxgangs of land at Stakepol Half a carucate of land upon Stokebury	Ditto Ditto

Swansea ¹³⁰	...	Robert, son of Walter ¹³¹	...	<i>Circa</i> 1165	A third part of the whole fee of Brictric Canut, ¹³² and one acre of meadow, and thirty acres of land, with their appurtenances and liberties, all being for the construction of the chapel of St. John Baptist	Anselm's Confr- mation
Ditto	...	Henry de Newburgh ¹³³	...	<i>Circa</i> 1165	One burgage, together with the burgage of William, son of Palmer, and twelve acres of land which Eiman and his brother Goroneu, sons of Loarht, gave — all in the vill of Sveyneshea	Ditto
Ditto	...	John de Penrice ¹³⁴	...	<i>Circa</i> 1180	The house of the Hospital of St. John the Baptist at Swansea, which he had built, for charitable uses for ever	<i>Middle Hill MSS.</i> , vol. 19,880
Ditto	...	John de Brewose ¹³⁵	...	<i>Circa</i> 1221	All that land which is called Mullewood ¹³⁶ and Borlakesland, ¹³⁷ with its appurtenances and liberties	Anselm's Confr- mation
Troed-yr-aur ¹³⁸	...	Roger, Earl of Clare ¹³⁹	...	<i>Circa</i> 1158	The church of Trafrahir, with all its appurtenances and liberties	Ditto
Uznaston	...	Wizo, Walter his son, and Walter son of Walter	...	11..	The church of Osmund's vill ¹⁴⁰	Ditto
Walterston ¹⁴¹	...	William de Turberville	...	<i>Circa</i> 1167	The church of Lanriden, with its chapel of Walter- ston ¹⁴²	Ditto
Walton East	...	Wizo, Walter his son, and Walter son of Walter ¹⁴³	...	11..	The church of Blessed Peter of Waletun	Ditto
Welsh Hook	...	Philip de Kemeys ¹⁴⁴	...	<i>Circa</i> 1130	Two carucates of land in Walschok	Ditto
Willansel (?) ¹⁴⁵	...	Philip, son of Wizo, and Henry his son	...	<i>Circa</i> 1170	Five carucates of land upon Willansel and Bocchin- feld	Ditto
Wiston	...	Wizo, Walter his son, and Walter son of Walter ¹⁴⁶	...	11..	The church of St. Mary of the castle of Wizo	Ditto
Woodstock	...	Wizo, Walter his son, and Walter son of Walter ¹⁴⁷	...	11..	The chapel of Wodestoke	Ditto
Ystrad-Meyrick ¹⁴⁸	...	Roger, Earl of Clare ¹⁴⁹	...	<i>Circa</i> 1158	The church of Stradmeuric, with five carucates of land ¹⁵⁰	<i>Middle Hill MSS.</i> , vol. 19,880
Ditto	...	Rhys, son of Gryffith ¹⁵¹	...	<i>Ante</i> 1176	The land of Stratmeurich	Anselm's Confr- mation

NOTES TO PAGES 202-207.¹

1. Qy. near Pembroke; once known as Aylwardstone (i.e., Eilard's-ton). From the context it would appear that Allagreston is in Daugleddau; but the point is by no means free of doubt.

2. Qy. Henry, son of Philip, son of Wizo.

3. The oxgang, being the quantity of land one ox could plough in the year, I am taking as fifteen acres. In the twelfth century, a carucate (the measure of land which could be tilled in a year with one plough having a team of eight oxen) represented, in Pembrokeshire and the district, sometimes one hundred and twenty acres and sometimes one hundred only.

4. In Fenton's transcript, "William, son of Elidur."

5. See my previously expressed doubts as to whether Wizo personally had anything to do with these gifts. The Hospitallers were evidently in undisputed possession prior to 1176, as the church was confirmed to them by David, Bishop of St. David's (1147-76). Later on, the village and lands having come into possession of Isabella, daughter of Hugo (Llawbaden church was known at one time as Hugo's church), son and heir of Iwein (? Yvon), son of Letard (see Letterston), she confirmed to the Brethren of the Hospital all the rights pertaining to the said church. This, I presume, needed the sanction of the Bishop of St. David's, for we find Gervase (1215-29) confirming the aforesaid act.

5a. The vill of Almenolfe, otherwise *Al-megn-Óláf* (the very powerful Óláf the White, Norse king of Dublin). This is one of the many Norse place-names of Pembrokeshire; a subject on which I hope soon to publish my "findings and conclusions".

6. In the *Middle Hill MSS.* (Cardiff Free Library) No. 19,880. This is the only trace I can find of Amlot, which I am unable to locate. It is named in addition to Amroth and Ambleston, and I am accordingly led to conclude that it is neither of these places. Ambleston is known to the Welsh as Tref Amlod.

7. At the time of this gift, William de Narberth apparently held Amroth, together with other lands, as feudal tenant-in-chief to the king, in return for which he had to furnish knight's service according to the extent of his fief. William Herizon probably held under this "baron" the usual one knight's fee of five hides (clearly in this case five hundred acres, constituting an estate sufficient to support five families), in exchange for which his services were due to his superior lord. As a consequence, when he determined to benefit the Hospitallers to the extent of half his holding, it was necessary that he should obtain his lord's permission. It was, in fact, an arrangement of this kind: "I, William Herizon, holding under you, William de Narberth, a knight's fee of five hundred acres, am desirous of giving to the Religious Order of the Hospitallers one half of the same. With your permission I will make this gift, holding at the same time to you my complete service of one fully-armed man, as if in effect I still retained personal possession of the full estate constituting my fee." Or William de Narberth might have said: "If you are intent on benefiting the Hospitallers, well and good! give them the two hundred and fifty acres, and I will remit half your service." Either course might have been pursued; but the consent of William Herizon's superior lord, under whom he held his land, was absolutely necessary.

"The church of Amerade" was confirmed to the Hospitallers by David, Bishop of St. David's (1147-76).

In the reign of Henry II, Amroth became the property of Seysall, son of Caradoc; and we accordingly find him confirming the Hospitallers in their possession of "the church of Ameraht."

¹ Where no county is named, the place is understood as being in Pembrokeshire.

Who was this Seysill, son of Caradoc? Caradoc, the last of the Welsh Saints, was, before his introduction to the mysteries of mediæval saintship, chief huntsman to Griffith ap Rhys, and a favourite to boot, until through his negligence his master's pet dogs were lost. Threatened with extreme punishment, Caradoc made haste "to quit the service of an earthly for a heavenly prince, by which, instead of exposing himself to the hourly dread of death in this world, he should gain eternal existence in the next." Fenton refers to him as being "of a respectable family in Brecknockshire." Had he a son, Seysill?

Then, Jestyn of Glamorgan had a son, Caradoc, whose son Morgan was brother-in-law to Rhys ap Griffith. Was our Seysill another son of this Caradoc, holding lands in and around Amroth by reason of his connection with Rhys?

Again, we find that in the distribution of the possessions of St. David's among his relatives, Bishop David (1147-76), gave to his brother Maurice "the land of Aeyain, son of Seysill."

8. We shall refer to Sanctuary-lands further on.

9. *I.e.*, two carucates of arable land.

10. Evidently Anerawd, son of Gryffith ap Rhys, although I find him referred to in the *Middle Hill MSS.* as *Hanarand filius Ermani princeps & dominus*.

11. Probably identical with the following Benegerduna. Anerawd could well have been, in 1140, lord of the land which afterwards came into the possession of the Martins, possibly through the marriage of William Martin with a daughter of Rhys ap Gryffith.

12. Evidently one of the villages in the neighbourhood of Minwear, or Martletwy.

13. *Qy.* which Martin? Martin de Tours came into Pembrokeshire about 1094. See also Raymond's charter, set forth at length on a foregoing page. The gift was by Raymond, with the consent of his wife Sanana and his heirs.

14. Fenton's transcript reads "one hundred acres".

15. At first I was inclined to locate this in Gower, where the Hospitallers had several properties; Burry Head in that district belonging in those days to the manor or lordship of Henllys. I found, however, on further examination of the context of the confirmation, that it was evidently the Bury in Pembrokeshire, subsequently part of Llwyngwayr. It belonged to the Lord of Cemaes, and was in ancient times the principal grange of the castle of Newport. Henllys, on the Fishguard and Cardigan road, was "the manor-house of the lords of Cemaes for some centuries after the disuse of the castle of Newport."

16. Clearly one oxgang, from which we gather that the carucate in this district in those days represented one hundred and twenty acres.

17. I am unable to place this. Is it Bettws-efan, in Cardiganshire? The church there is dedicated to St. John, and the living is a perpetual curacy annexed to the vicarage of Penbryn.

18. In the *Monasticon* "a church, mill, etc."

19. Blaiden Hill. See Raymond's charter *re* Benegerduna.

20. The land here probably came into the hands of the Martins on the departure of Le Poer to take his share of the invasion of Ireland.

21. Possibly after 1230, as it is not named in Bishop Anselm's confirmation.

22. Sufficient to make, with Le Poer's gift, a complete carucate.

23. I cannot locate Bocchinfeild: it is set down as in Dungledy.

24. Philip, son of Wizo, confirmed the gift of Boleston church, as also did Bishop David (1147-76) and Bishop Peter (1176-98).

25. Fenton, in his *Historical Tour* (p. 234) says: "This church has the reputation of being a peculiar, a species of property but little known to the clergy of this country, being a particular parish, having jurisdiction within itself, power to grant administration of wills, etc.; though I rather think it has no higher claims than to the character of a free chapel, a place of religious worship exempt from all jurisdiction of the ordinary, save only that the incumbents were generally instituted by the bishop, and inducted by the archdeacon of the district it lay in."

26. I fail to place this to my satisfaction. It might be Burton (Bured-ton), or Barnlake, near New Milford. There is also a Burlaxton in the vicinity of Pembroke. Of course Borlakesland, now part of Swansea, belonged to the Knights; but it was conveyed by an altogether different grant, and will be duly noticed under Swansea. It is possible that this was an early gift of Borlakesland, and that the grant of "all the land which is called Borlakesland" by John de Brewose, circa 1221, was but a confirmation of what already formed part of the Hospitaller estates. See under "Swansea".

27. Between Narberth and Minwear.

28. Qy. Robert, son of Lodomer: see under "Minwear". Walter Marescal (Earl of Pembroke, 1241-5), confirmed to the Brethren at Slebech this gift.

29. This is evidently "all his land", which Robert, son of Lomer (or Lodomer), gave to the Hospitallers. See under "Minwear".

29a. The modern idea attached to the word "forest" is insufficient in this case. A forest, at the date of Lodomer's gift, was "a certain Territory of woody grounds and fruitful pastures, privileged for wild beasts and fowls of Forest, Chase and Warren, to rest and abide in . . . which Territory of ground, so privileged, was meered and bounded with unremovable marks, meers, and boundaries, either known by matter of record, or else by prescription" (*Treatise of the Laws of the Forest*, by John Manwood, 1665 edition). There were five wild beasts of venery that are called beasts of Forest—the Hart, the Hind, the Hare, the Boar, and the Wolf; of Chase, five—the Buck, the Doe, the Fox, the Martin (Martrou), and the Roe; and of Warren, these beasts and Fowls—the Hare, the Rabbit (Coney), the Pheasant and the Partridge. (See the *Book of St. Albans*, and Sir Tristrem's *Treatise of Hunting*.)

30. In the year 1157, Roger de Clare, Earl of Hertford, having obtained a grant from King Henry of such lands in Wales as he could win, "came with a great army to Cardigan, and fortified the castle of Dyvy."

31. In Carmarthenshire.

32. Otherwise Simon, son of William de Hay. William de Hay is named in the *Welsh Chronicle* as a leader of the Normans and Flemings when they took possession of the castle of Llanstephan.

33. The church of the Apostles Saints Philipp and James, of Kilmainloc, otherwise Gillimain Llwyd.

34. In Carmarthenshire. See also under "Castle of Ros."

35. Bledri was a son of Cadifor fawr, or Cadivor the Great, king of Dyfed. Although his brothers took part in the hostilities against Rhys ap Tewdwr, Bledri stood aloof, and was consequently allowed to remain in peaceable possession of the lordship of Cilaant, to which his son Rhys ap Bledri afterwards succeeded.

36. David, Bishop of St. David's (1147-76), confirmed the gift; as also did Robert, son of Henry, son of Philip, son of Wizo.

36a. He confirmed to the Hospitallers the gift made to them by Robert, son of Henry, of the church of St. Martin of Clarebaldston, adding thereto the burgage and two organgs of land here specified.

37. Between Haverfordwest and St. David's.

38. Robert (de Hwlfordd, Lord of Haverfordwest), son of Richard, son of Tancred (castellan of Haverfordwest under the Earl of Clare).

39. See under "Benegerdon".

40. Near Newcastle Emlyn.

41. Eighty acres, according to the *Monasticon*. Addison, in his *Temple Church*, p. 111, erroneously sets these eighty acres down as the Earl's gift to the Knights Templars.

42. Is this Granstone? Or has it to do with the Garlandstone which at one time evidently formed part of Skomar Island? On p. 111 of Owen's *Pembroke shire* (Part I), the following interesting note occurs:—"Skalmey, now called Skomar. Leland (*Itin.*, v, 26) states that he had been told there was a chapel on it. Fenton, in a note on this passage in the *Cambrian Register* (II, 128), laments the destruction in the fire at the Cotton Library of a manuscript account of these islands, which might have thrown some light on the tradition of the submergence of St. Martin's Hundred in what is now St. Bride's Bay."

Our donor was governor of Haverfordwest Castle, and married a daughter of Rhys ap Gryffith. Skomer was a parcel of the lordship of Haverfordwest, and belonged to Richard Fitz Tancard.

43. Near Cardigan; if, indeed, Homdon did not include the very land on which Cardigan stands. Elsewhere, in the *Middle Hill MSS.*, I find the gift of Roger described as consisting of "all the churches and lands (*i.e.*, churchlands) which he possesses as of his holding in Wales", which included three burgages in the town of Cardigan, with all liberties within and without, "and one carucate of land in the same town"—clearly the Homdon acres.

44. In St. Mary's, Haverfordwest, according to a memo. in the *Middle Hill* papers.

45. In Gower.

46. Son of William de Brewose.

47. Elsewhere, in the *Middle Hill MSS.*, "eccl. Sti. Iltinti de Voyonke".

48. Carmarthenshire.

49. Circa 1150, Cadwgan, son of Gryffith, confirmed the gift. When de Londres became lord of the district, he clearly considered the terms of the grant too vague—and probably too inclusive also—for, as we see in the next entry, "all the arable land of Kidwelly, with the forests, plains," etc., soon appear, in a restricted form, as "two burgages and twelve acres of land". See, however, under Llanstephan.

49a. Son of Maurice de Londres. See Clark's *Cartæ et alia munimenta de Glamorgan*, vol. i, p. 15, for a charter of his to Nicholas, Bishop of Llandaff, (1149-83).

50. Subsequently, when Yvo's son and heir, Hugo, came of age, he joined his father in confirming to the Hospitallers "the church of St. Giles in the vill of Letard". Peter, Bishop of St. David's (1176-98), also confirmed the gift.

51. The church was situated about three-quarters of a mile from the one now in use. Its site is occupied by a farm-house known as Hen Eglwys (*i.e.*, the old church).

52. In Gower.

53. We lose all trace of this church after 1291, when it appears in the *Taxatio Ecclesiastica* of Pope Nicholas IV. It would seem that Llandimor was originally the parish church, and was abandoned at the time Cheriton church was built, owing probably to encroachments of the sea. (See Davies' *West Gower*, vol. ii, pp. 99, 132.)

54. In old documents this appears as Landegoph, Landegofe, or Landegof. In an extract from the confirmation of the gift by Bishop Peter (1176-98), I

find it as Landagast. My thanks are due to Mr. Henry Owen, who confirms me in my conclusion that "Landegof in Pebidiauc" is none other than our modern Llanfair-nant-y-gof. He puts the matter beyond question by a reference to the *Black Book of St. David's*.

55. There was, until recently, a farm belonging to the church, which has been sold and the proceeds otherwise invested. This, I presume, was the two carucates of land given to the Knights 770 years ago.

56. This chapel of the lord, thus excluded, was undoubtedly attached to the donor's castellated residence, and remained thus separate until 1330, when John Lecard (Letard) released to the Hospitallers all his right in the chapel of the Blessed Mary Magdalen in Lanvair ("Lanveyz", according to the *Monasticon*).

57. In Breconshire. Llanfigan anciently formed the head of the extensive lordship of Pencelly. Its church is dedicated to St. Meugan.

58. Possibly "one of the many other noble personages of those parts" who met Archbishop Baldwin at Radnor in 1188, at the beginning of his crusade-preaching in Wales.

59. Robert, son of Stephen, castellan of Cardigan, by Nesta. He was one of the leaders in the 1170 invasion of Ireland.

60. Circa 1170, William, son of Robert, son of Martin of Tours (the William who married Rhys ap Gryffith's daughter), confirmed this gift to the Hospitallers. Presumably his right to do so came to him with other possessions at the time of Robert's departure for Ireland; or was he Robert's superior lord?

61. Near Carmarthen. According to tradition, a town once stood here, which was submerged.

62. This is one of the omissions which occur in the *Middle Hill MS.* Elsewhere, in the same collection, the gift is recorded as "a moiety of his mill at Landloche, together with half of two acres of arable land, and half of the flow of the water to the said mill."

63. Edmund came into South Wales with the 1277 expedition against Llewelyn ap Gryffith, and took to himself many possessions; for, according to Rymer, an exchange was made, on the 10th of November 1279, between King Edward and Edmund his brother, "when the latter gave to the king his lands and castles in Carmarthen and Cardigan, and received others not in Wales". In making this gift to the Hospitallers, Edmund also confirmed to them the moiety already in their possession.

64. How the knights secured the remaining sixth, I am, as yet, unable to say; but it appears, as we shall see further on, that in 1338 the whole mill belonged to them.

65. In Gower.

66. "With its chapel of Walterston."

66a. In Cardiganshire.

67. In Cardiganshire.

68. Evidently only a confirmation by Rhys of the grant by Roger de Clare, as set forth in the preceding line.

69. In Carmarthenshire.

70. Subsequently William de Chamville, and Albrea his wife, confirmed the gift.

Sir William de Chamville, knight, lord of Llanstephan (probably son and heir of the preceding William and Albrea), afterwards confirmed to the Hospitallers all his right of advowson to the church of Llanstephan.

Geoffrey de Damville (? Chamville), lord of Llanstephan, followed by renouncing, in favour of the Knights, all his rights of advowson of Llanstephan.

Richard de Carew, Bishop of St. David's (1256-80), evidently thinking that Anselm's confirmation (1230) was not sufficient, confirms the original gift again.

The de Chamvilles were a crusading family; we come across the name repeatedly in the annals of the Holy War. A William de Camville was Justice of South Wales, *circa* 1285.

71. Can this be part of the gift of the three sons of Eugene, set down under Kidwelly?

72. This ferry was the one crossed by Archbishop Baldwin and Giraldus, when on their crusade-preaching, in 1188; and in all probability the boat belonging to the Knights of St. John was placed at their service.

73. Radnorshire.

74. In Gower.

75. The Henry who joined his mother, Margaret, Countess of Warwick, in the gift of Lammadoc to the Templars in 1156.

76. Within the borough there was (? is) an old building called The Sanctuary, which once belonged to the Knights of St. John of Jerusalem, and is supposed to have formed part of the manor of Millwood, or St. John's, Swansea.

77. Fenton's transcript reads: "John, son of Raymond."

Subsequently, William de Caumville (see under Llanstephan) released to the Hospitallers his right of advowson to the church of St. Twyne of Martletwyne.

78. Near Wiston.

79. Wizo's original gift to the Monastery of St. Peter's, Gloucester, included "the land which is called the Mount of Saint Mary, and the forest known as Gengod".

80. I presume this is in the neighbourhood of Mathry. Is it Mathry itself? I have seen Castle Kenlas named as in Mathry.

81. Maelgwyn, son of Rhys, died in 1230, and his possessions descended to his son Maelgwyn, who almost immediately hastened against Cardigan, and burned the town.

82. Bishop David (1147-76) confirmed the gift of the church, and Walter Marescal (Earl of Pembroke, 1241-5) that of the land, adding thereto certain rights, which we have set forth under Canaston. The latter names the donor "Lodomer" (or Lomer), not Lodomer's son.

83. (?) Near Bettws Efan, Cardiganshire.

84. Clearly Owen Gwynedd, son of Gryffith ap Conan. He died in 1169, leaving several sons, Howel among the number. We find Katherine, daughter of Howel, subsequently confirming the gift.

85. In the Archdeaconry of Cardigan. In the *Middle Hill MSS.* I find the gift set down as in three places, viz., Castellon, Castleham, and Newcastle Emlyn. Considering how close Egermaenhir is to Newcastle Emlyn, I am led to conclude that the last named is the Castellon Emelin in question.

86. Jordan de Cantington came into Wales with Martin de Tours about 1094, and had Fishguard and a considerable tract of land around it as his share of the plunder. Here he planted a colony of new settlers, after which he appropriated these possessions to the Abbey of St. Dogmael's.

87. William Fitz Gerald was the eldest son of Gerald and Nesta, and appears to have been Governor of Tenby Castle, *circa* 1152.

88. I have had to date this thus early to fit in with what we know of de Cantington. William's gift of Redberth has been set down as a subsequent transaction.

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74. In Gower.

75. The Henry who joined his mother, Margaret, Countess of Warwick, in the gift of Lammadoc to the Templars in 1156.

76. Within the borough there was (? is) an old building called The Sanctuary, which once belonged to the Knights of St. John of Jerusalem, and is supposed to have formed part of the manor of Millwood, or St. John's, Swansea.

77. Fenton's transcript reads: "John, son of Raymond."

Subsequently, William de Caumville (see under Llanstephan) released to the Hospitallers his right of advowson to the church of St. Twye of Martletwyne.

78. Near Wiston.

79. Wizo's original gift to the Monastery of St. Peter's, Gloucester, included "the land which is called the Mount of Saint Mary, and the forest known as Gengod".

80. I presume this is in the neighbourhood of Mathry. Is it Mathry itself? I have seen Castle Kenlas named as in Mathry.

81. Maelgwyn, son of Rhys, died in 1230, and his possessions descended to his son Maelgwyn, who almost immediately hastened against Cardigan, and burned the town.

82. Bishop David (1147-76) confirmed the gift of the church, and Walter Marescal (Earl of Pembroke, 1241-5) that of the land, adding thereto certain rights, which we have set forth under Canaston. The latter names the donor "Lodomer" (or Lomer), not Lodomer's son.

83. (?) Near Bettws Efan, Cardiganshire.

84. Clearly Owen Gwynedd, son of Gryffith ap Conan. He died in 1169, leaving several sons, Howel among the number. We find Katherine, daughter of Howel, subsequently confirming the gift.

85. In the Archdeaconry of Cardigan. In the *Middle Hill MSS.* I find the gift set down as in three places, viz., Castellan, Castleham, and Newcastle Emlyn. Considering how close Esgermaenhir is to Newcastle Emlyn, I am led to conclude that the last named is the Castelhan Emelin in question.

86. Jordan de Cantington came into Wales with Martin de Tours about 1094, and had Fishguard and a considerable tract of land around it as his share of the plunder. Here he planted a colony of new settlers, after which he appropriated these possessions to the Abbey of St. Dogmael's.

87. William Fitz Gerald was the eldest son of Gerald and Nesta, and appears to have been Governor of Tenby Castle, *circa* 1152.

88. I have had to date this thus early to fit in with what we know of de Cantington. William's gift of Redberth has been set down as a subsequent transaction.

89. One hundred and eighty acres in some of the *Middle Hill* documents.
90. A great statesman of his day, who gave freely to both Templars and Hospitallers. We shall have occasion to refer to him more fully on a subsequent page.
91. In the *Monasticon*, the church and eighty acres of land in Castellan Emlyn, and Eschirmanhir ("these two places").
92. Pembrokeshire.
93. Fenton has: "William, son of Martin"—Martin de Turribus, or Tours—which would throw the date back to about 1160. The two canopies in Newport church "might have been erected for Sir William Martin and his lady, the Lord Rhys's daughter, as the reputed founders of the present church Sir William Martin, from the time of his residence at Newport, might be said to be naturalised; and among the natives, now his willing subjects, the memory of the usurper was lost in the husband of a Welsh princess" (Fenton: *Pembrokeshire*, p. 546). William, son of William, son of Martin, died in 1215.
94. In Gower.
95. *I.e.*, Robert de la Mare. Peter de Leia, Bishop of St. David's (1176-97), confirmed the gift.
96. Or Tortesmaris.
97. In Gower.
98. Qy. Blancagnell (or white lamb). Fenton has Blaen magnel; and the *Monasticon*, Blankaigel.
Thain Blantagmel gave forty acres of arable land "in Port Mayn" to Neath Abbey; which grant was confirmed by King John (1199-1216). See Clark's "Signory of Gower", in *Arch. Camb.*, Oct. 1893, p. 303.
99. In Gower.
100. *Circa* 1200, Robert de Penrice confirmed the gift. In both the *Middle Hill* and Fenton's transcripts of Anselm's Confirmation, Robert de Penrice is named as the original donor.
The gift was further confirmed by two other bishops, viz., Geoffrey (1204-14), and Gervase (1215-30).
101. A little south of the church is a building called The Sanctuary, which is said to have belonged to the manor of Millwood, or St. John's, Swansea, once the property of the Knights of St. John.
The Rev. J. D. Davies, the historian of Gower, writes me: "The Sanctuary in Penrice parish is not merely a house, but includes a substantial farm."
102. Near Slebech. Fenton thought the chapel stood in the field now known as Church Hay.
103. Peter, Bishop of St. David's (1176-98), confirmed to the Knights the chapel of Piketon.
104. Fenton (*Pembrokeshire*, p. 290), refers to a grant by Philip, son of Wizo, "of the church of the castle of Wiz with the chapel of Pyketon."
105. In Gower.
106. *I.e.*, Robert de la Mare. Elsewhere in the *Middle Hill MSS.* William de la Mara.
107. The Rev. J. D. Davies (*West Gower*, vol. iv, p. 19) considers the house and farm now known as Monkyland, in the parish of Porteynon, to be the possessions specified in the original grant of De la Mare.
108. A suburb of Haverfordwest.
109. *Circa* 1165, Maurice de Prendergast confirmed to the Hospitallers the church of St. David of the vill of Prendelgaste.
Maurice was the second son of Gerald de Windsor and Nesta, and consequently brother to David Fitzgerald, Bishop of St. David's, and half-brother

to Robert Fitz Stephen, who gave Blaentav (see under Llanvyrnach) to the Knights. Fenton says of him (*Pembrokeshire*, p. 244): "Following the standard of Strongbow, he transplanted his name and family to Ireland, from which time we hear no more of them this side the Irish Channel." Maurice landed in Ireland in 1170; but he returned to Wales: for we find, on the marriage of his eldest son William to Strongbow's daughter, Alina, that Strongbow "invited him to leave Wales and come over *again* to Ireland", where he gave him the middle cantred of Offaly, with the castle of Wicklow, to be held as a fief under him. Maurice's descendants became Earls of Kildare (subsequently Dukes of Leinster) and Earls of Desmond. Of course, Giraldus Cambrensis, in blowing the trumpet in praise of his own family (termed by him "doubly noble, deriving their courage from the Trojans, and their skill in arms from the French"), does it pretty loudly for Maurice. In the catalogue of his many virtues, negative and otherwise, we find that "he was not stained by any great and notorious crime."

110. I find, in 1272, a certain Adam, rector of Prendergast, by gift of the Knights of St. John.

111. Near Tenby.

112. "Carew was one of the royal demesnes belonging to the Princes of South Wales, and with seven others was given as a dowry with Nesta, daughter of Rhys ap Tewdwr, to Gerald de Windsor, who was appointed Lieutenant of those parts by Henry the First, on the outlawry of Arnulph de Montgomery. His eldest son William succeeded him in the possession of this castle." (Fenton: *Pembrokeshire*, p. 249.)

113. In the *Middle Hill MSS.* I find a record of a confirmation to the Hospitallers by Hodo, son of William, son of Gerald, "of the gift his father made of all the land of Menegardwy (or Menegardevay), which is called Ridebarde, for charitable uses for ever."

"Odo de Carreu" was living *circa* 1190.

114. The spelling of the name has varied in its journey down the centuries. I have found it as Redebord, Ridebarde, Ridpert, Rudbarde, Rudbert, Redbert, Redbard, Rhydberth, Redbarth and Redberth.

115. In Gower.

116. Elsewhere in the *Middle Hill MSS.*: "the church of Russellion, with its land and tithes."

117. In Cardiganshire.

118. Near Ambleston.

119. Probably of the same blood as Robert Fitz Hamon, the invader of Glamorgan, and a near relative of William the Conqueror.

Bishop David (1147-76) confirmed to the Hospitallers "the church of Rosnache."

120. The only mention of this property I can find is in Bishop Bernard's confirmation (1115-47); and, so far, I have been unable to locate to my satisfaction the castle of Ros.

Nicholson, in his *Cambrian Travellers' Guide*, refers to a Castell Rhos, not far from Llanrhystyd, the church of which "is an ancient building, consisting of a tower (the top of which has fallen), a nave, chancel, and porch, with some remains of an ornamental screen." Near this, Llanrhystyd castle is supposed to have stood. Then, there is Rosemarket, with its St. Leonard's Well not far from the church. It is possible that the place was known both as the "Castle of Ros", and as Rosemarket." The chapel of Symons' castle, near Haverfordwest, was also dedicated to St. Leonard, and there is a Leonardstone near New Milford.

If our readers will refer back to "Cilsant", they will find mention of a gift to the Knights, by Walter Apelgard, of one carucate of land "on the west side of the castle of Res ap Bleder", and the footnote will explain our reason for so locating it. But, it is possible that Rice Castle, which once stood near

Picton, was not only the Castle of Ros we are now in search of, but also the Castle of Res ap Bleder, near which lay the carucate referred to. The following particulars (see Fenton's *Pembrokeshire*, p. 281) might be considered as strengthening the latter supposition. Res ap Bleder was an ancestor of Lord Milford; and not far from where Rice Castle stood there was once dug up, among other things, "an old seal with the lion rampant only on it, the cognizance of the Philippses of Cilsant, before Sir Aaron ap Rhys ap Bledry, who signalled himself under Richard Cœur de Lion in the Holy Wars, had assumed the addition of the chain and crown granted him by that monarch."

Then, again, might not one of the castles of the district in those early days have been, in some way or other, so superior as to merit the name of the Castle of Roos? And might not this have been Symons' Castle, with its chapel dedicated to St. Leonard, which Alexander Rudepac gave to the Hospitallers?

121. Bishop Peter (1176-98) confirmed the gift.

122. "There was formerly very near (the Râth, about four miles from Haverfordwest), or in it, a chapel of ease to Rudbaxton, named in the grant of it by Alexander Rudepac to the commandery of Slebech, *Cappella Sti. Leonardi de Castro Symonis*." (Fenton: *Pembrokeshire*, p. 357.)

123. "Rudepac was evidently the founder of this town; a Norwegian or Swedish name, which existed down to comparatively modern times in the name of Rudbeck, who wrote the *Atlantica*." (*Middle Hill MSS.*)

124. "The gift of Alexander Rudepac, the lord of the vill, though his grant, like that of several others possessing mean lordships within the barony of Dangleddau, appears not to have been complete till it had obtained the formal confirmation of the lord paramount residing at Wiston, whose castle was the *caput baronie*." (Fenton: *Pembrokeshire*, p. 327.)

125. Subsequently John Bonenfant, son of Philip of Monte Patrick, released to the Hospitallers his right in half of the whole land of Monte Patrick.

Then Philip Letarde released to the same Brethren his right of advowson of the church of St. Lawrence at Patrick's Ford.

The evolution of the name Poer is interesting. In 1086, the time of the *Domesday Book*, it was Ponther; in 1095, Punher; in the reign of Henry I, Puher; here, in the gift under our notice, Poer; it subsequently became Poore, or Poyer, in which latter form it still exists, as also as Power.

The De la Poers became Barons Tyrone of Haverfordwest, a title still borne by the Marquis of Waterford.

126. I am unable to place this. It sounds uncommonly like Sarn Helen, the old Roman road. Is it Sarnlas?

127. "Walter, son of Wizo, hath given to God and the Blessed Virgin, and to the Brethren of the Hospital of Jerusalem, the land of Slebech, to wit: one hundred acres of land, with a mill and a fishery, with all the tithes appertaining to the same land, for charitable uses, for ever." (*Middle Hill MSS.*, vol. 19, 880.)

In addition to this, William, son of Delme, gave fifty acres of land.

Several successive Bishops of St. David's confirmed the gift of Slebech to the Hospitallers.

What was the early name of the place? And was there a rude earth-castle there before the Hospitallers built their Commandery? Does the following extract from the *Chartulary of St. Peter's, Gloucester*, throw any light on the point?—"Guy (qy. Wizo) of Flanders gave (to the monastery of Gloucester of course—see our previous pages) all his tithes, and the churches of his whole estate, and a tenth part of his fishery with a place whereon to make a fishery, and land for the use of the fisherman who should manage it, *near Cllys Castle*." Or was *Cllys* but the nearest phonetic rendering of the Welsh *Gweys* the scribe was capable of?

128. Sir Elidur de Stackpole is supposed to have been the original possessor

of Stackpole, and to have joined the Crusades when Baldwin and Giraldus came into Pembrokeshire, preaching, in 1188.

In the church of Stackpole Elidur lies a cross-legged knight said to represent this Elidur.

Circa 1190, our donor, Robert ap Elidr, gave to St. David's the church of Trefdnant, "for the repose of the soul of Milo de Cogan."

129. Probably in the neighbourhood of Llawhaden; for we find that when David Fitzgerald, Bishop of St. David's, gave his daughter to Walter Fitz-Wyson, *circa* 1150, he quit-claimed the land near Llawhaden, "on account of which his father had been excommunicated". There is a Stubbleborough not far from Llawhaden.

130. Glamorganshire.

131. Qy. the Robert who, just after the date of this gift, took the cross and went to the Holy Land crusading.

132. Presumably Brictric, the Saxon lord of Gloucester, whose possessions were assigned to Robert Fitzhamon when he came to this country with the Conqueror. "Brictric appears distinctly", to use the words of E. A. Freeman, "as a great landowner in most of the western shires".

133. See under Lloughor. At the time he made this gift he also confirmed to the Knights the thirty acres of land which Robert, son of Walter, had sold (?) to the Hospital; and all the gifts which had been made them, both of land and other possessions in Gower.

134. Confirmed by Robert de Penrice (*circa* 1200); and also by Geoffrey (1204-15) and Gervase (1215-30), Bishops of St. David's.

135. Son of William de Brewose. He married Prince Llywelin's daughter.

136. Millwood; now known as Cwmfelin, in which part of Swansea lies the above-named St. John's Church. It was at one time covered by an extensive wood.

As to the considerable extent of the manor of Millwood or St. John's, anyone interested in the subject will find a good deal to his liking in Mr. G. T. Clark's "Signory of Gower", in the *Arch. Camb.* for 1893.

137. Now Bwrla Heig and Cwmbwrla, not far from Cwmfelin.

138. In Cardiganshire. The church, dedicated to St. Michael, was at one time known as the church of Llanvihangel Trev-Deyrn.

139. Bishop David (1147-76) confirmed to the Hospitallers the church of Drefdryer (or Dresdryer).

140. In the *Middle Hill MSS.*: "the church of St. David of Osmundeston."

141. In Gower.

142. In the *Middle Hill MSS.*: "the chapel of his castle."

143. This was confirmed by Bishop David (1147-76).

"Walter, son of Wale, hath given to the Brethren of Slebech the church of Waletun; and Walter, son of Walter, hath confirmed the gift." (*Middle Hill MSS.*)

"Waletown, a vill with a church giving name to the parish, part of the vast endowment of the commandery of Slebech, the gift of Walter de Wale." (Fenton: *Pembrokeshire*, p. 324.)

Qy. Was this the crusader Wale?

144. Qy. Philip le Poer of Kemeys: see under St. Lawrence.

Subsequently Richard de Kemeys confirmed to the Hospitallers two carucates of land in Walysnoc.

145. In Dungledi. Can this be Winsel in the hamlet of St. Thomas?

146. "Philip, the son of the supposed founder, grants (to the Hospitallers) *Ecclesiam de castro de Wiz cum cappella de Pyketon.*" (Fenton: *Pembrokeshire*, p. 290.)

The gift was confirmed by Bishop David (1147-76).

147. Bishop Peter (1176-98) confirmed the gift of the church of Wodestoc.

148. In Cardiganshire.

149. Roger de Clare was in possession of the castle of Ystrad-Meuric in 1158; he died in 1173.

150. In both the *Middle Hill* and Fenton's transcripts of Anselm's confirmation, the gift appears as the church, "with all its appurtenances, members and liberties"; no definite mention is made of the five carucates of land.

151. Rhys ap Gryffith founded the abbey of Strata-Florida in 1164, and was buried there in 1196.

IV.—THE SECRET OF THE HOSPITALLEERS' WEALTH.

The question naturally arises: Why were such extensive possessions thus given to the Knights, by men apparently careless and defiant, as well as powerful? The state of the country, the conditions of the age, the characters of the several donors, all help us to form a reply.

(a) It seems to me that King Henry's scheme of planting the Flemings in Pembrokeshire, in the beginning of the twelfth century, was successfully imitated, a little later on, with reference to the Hospitallers. Henry's intention undoubtedly had been to introduce a body of men to assist the Normans in holding the lands they had forcibly taken from their original owners. Perhaps, therefore, we shall find that there was less of piety than self-interest in the early gifts to the Knights. Take the case of the lord of Daugleddau, for instance. What could be more natural than that he, seeing the way in which, every now and then, his castle at Wiston got knocked down about his ears by the Welsh, who *would not* be conquered, should remember the prowess of the Hospitallers, and deem it advisable by grants of land, or otherwise, to secure them as neighbours? Perchance, he even hoped that

knightly assistance would, in some extreme case, be rendered him by friends holding estates as of his gift. At any rate, their near presence could not fail to be of far greater advantage to the dwellers in Castell Gwys than any influence that could be brought to bear by the unarmed monks of Gloucester—so favoured by Wizo—or by their successors of Worcester. And so the Knights came, and the monks went.

(b) Sympathy with the aims of the Crusaders, and admiration of the mighty doings of the Hospitallers in the Holy Land, caused many to give of their substance.

It was emphatically an age of enthusiasm ; and men were moved to quick deeds by the fiery words of those who travelled the length and breadth of the land, calling on them to leave their wives and estates for the sake of Christ.¹ Bernard's stirring cry was :²—"The Christian who slays the unbeliever in the Holy Wars is sure of his reward, more sure if he is slain.³ The Christian glories in the death of the Pagan, because by it Christ is glorified ; by his own death both he himself and Christ are still more glorified."

Into Wales, in 1188, came Archbishop Baldwin and Giraldus Cambrensis, with similar words on their tongues, and secured many recruits. John Spang, the jester of Rhys ap Gryffith, said to his master :—"You ought to be much obliged to your cousin the arch-deacon, who has made some hundreds of your men renounce your allegiance for the obedience of Christ ; for if he had preached in Welsh he would not have left you a single man." Giraldus himself deemed it remarkable that many of "the most notorious murderers,

¹ "The most distant islands and savage countries were inspired with ardent passion: the Welshman left his hunting, the Scotchman his fellowship with vermin, the Dane his drinking bout, the Norwegian his raw fish."—*William of Malmesbury*.

² Circa 1150.

³ Geoffrey of Clairvaux said that the Second Crusade could hardly be termed unfortunate. Though it did not at all help the Holy Land, it served to people Heaven with martyrs.

thieves, and robbers" were converted on the occasion of this journey.¹

Even thus early in the history of Little England, men found a way of silencing their awakened consciences by *giving* instead of *doing*.² All kinds of besmeared individuals looked to the Holy Land as a means of purification;³ but their home-duties kept them where they were.⁴ The Pembrokeshire Norman and Fleming had quite enough to do looking after their newly-acquired lands, or in assisting in the invasion of

¹ See his *Historical Works*, Bohn's 1887 edition, p. 371.

² "Men did not understand how to go straight forward; instead of opening the gates of heaven with their own hands, they imagined they could get it done by those of others; they had Paradise gained for them by the neighbouring monastery as they had their lands worked for them by their tenants; eternal welfare had become matter of commerce. . . . Men quieted themselves by writing pious donations in their wills; as if they could, according to the words of a French writer of a later date, 'corrupt and win over by gifts God and the Saints, whom we ought to appease by good works and by the amendment of our sins'. . . . Testators go so far as to make pilgrimages after death by proxy, paying for them. Humphrey Bohun . . . also ordered that after his death a priest should be sent to Jerusalem, 'chiefly', said he, 'for my lady mother and for my lord father, and for ourselves', with the obligation to say masses at all the chapels where he could along the journey."—Jusserand's *English Wayfaring Life* (London: Fisher Unwin, 1892), p. 383.

³ The leaders of the First, Second, and Third Crusades were all drawn to the Holy Land to expiate their sins. Peter the Hermit's journey was a penance for the ungodliness of his early days. Louis the Seventh, of France, realising the cruelty of his deeds at the siege of Vetri, when he murdered the inhabitants wholesale, young and old, irrespective of sex, determined to engage in the Second Crusade as a means of atonement. Henry II was pardoned the death of A'Becket on his promise of undertaking a crusade; which, after his death, was carried out by his son Richard as penance for unfilial conduct towards his deceased parent.

⁴ It was the same in other places and times. "As to the Crusades, men were always talking of them, perhaps more than ever, only they did not make them. In the midst of their wars, kings reproached one another with being the only hindrance to the departure of the Christians; there was always some useful incident which detained them. Philip of Valois and Edward III protest that if it were not for their enemy they would go to fight the Saracen."—*English Wayfaring Life*, p. 384.

Ireland ; and the native princes well knew that if they went, their already sadly-reduced acres would be in alien hands long before they could return.¹ And so, whilst acknowledging their duty in respect of the Holy Sepulchre, they compromised the matter by gifts of lands and churches to the professed soldiers of Christ, who would act as their substitutes.

It was impossible to question the ability of the Knights of St. John to work out the salvation of others in the stipulated manner.² In 1154 the mighty deeds they had done at the siege of Ascalon were recognised "with extraordinary joy" throughout Europe, and Pope Anastasius immediately set to work to grant new privileges to the Order, at the same time confirming those of prior date. In the bull addressed to the Grand-Master, Raymond du Puy, he declares that, following the example of his predecessors, Innocent II, Celestine II, Lucius II, and Eugenius III, he takes the hospital and house of St. John into the protection of

¹ The Norman element in and about Pembroke Castle was growing ambitious of doing without kingly interference. Strife was also rampant in the western part of the district. In 1150, Cadell, the son of Gryffith, whilst hunting in Coedrath forest, near Amroth, was set upon and severely wounded by a party from Tenby. Straightway, his brothers gathered their followers together and besieged Tenby, which they literally sacked, putting the garrison to death.

² "When we consider the glorious and brilliant achievements which through so many centuries have adorned the annals of the Order, when we look at the long list of names, ennobled by a series of magnificent achievements, successively enrolled beneath its banners, we cannot deny to the chivalric mind that first contemplated the establishment of such a fraternity, combining within its obligations such apparently contradictory duties and yet fulfilling its purposes with such imperishable renown to itself, and such lasting benefit to Christendom, the meed of praise which it so justly claims." The name of the Order "will remain to the latest posterity, coupled with some of the most heroic deeds that have ever adorned the profession of arms. The days of chivalry are at an end; but the heart still throbs, and the pulse beats high, as we trace its career, like a meteor's flash, dazzling the page of history."—Porter's *Knights of Malta*, 1858 ed., vol. i, p. 27.

St. Peter. "As you, my brethren", continues the Pope,¹ "make so worthy an use of your goods and possessions, employing them for the maintenance of the poor, and entertainment of pilgrims, we forbid all the faithful, of what dignity soever they are, to enact the tythe of your lands, or to publish any ecclesiastical sentence of interdict, suspension, or excommunication, in the churches belonging to you; and in case of a general interdict laid upon whole countries, you may still continue to have divine service said in your churches, provided it be done with the doors shut, and without ringing of bells. We grant you likewise the liberty of admitting priests and clerks, as well into your principal house of Jerusalem, as into the other subordinate houses that depend upon it. And if bishops or ordinaries oppose it, you may, nevertheless, in virtue of the authority of the Holy See, receive them after proper testimonials of their conduct; and such priests and clerks shall be absolutely exempted from their jurisdiction, and be subject only to the Holy See and your chapter. You may likewise receive laiks of free condition for the service of the poor. And for such brothers as have been once admitted into your society, we forbid them to quit it, or to enter into any other order, under pretence of greater regularity. And with regard to the dedication of your churches, the consecration of your altars, and the ordination of your clergy, you shall apply to the bishop of the diocese, if he be in communion with the Holy See, and will confer holy orders gratis; but if not, you are authorised by the Holy See to chuse any bishop you shall see fit. Moreover, we confirm anew all grants of lands and seignories in the present possession of your house, or which you shall hereafter acquire on this side the sea or beyond it; as well in Europe as in Asia. In fine, when it shall please God to take you to himself, we ordain that

¹ Vertot's *History of the Knights Hospitallers*, 1757 ed., vol. i, p. 87.

your brother-hospitallers shall have full and entire liberty to elect your successor, any force or contrivance to the contrary whatsoever notwithstanding."¹

Even before the death of Raymond du Puy, which occurred in the year 1160, the Order was "settled upon a permanent basis, honoured and revered in every corner of Europe, wealthy and powerful from the innumerable benefactions and endowments it had

¹ In the eyes of the secular clergy of Palestine these privileges were too many, and included too much; and were, moreover, calculated to break the bonds of brotherhood with which priest and Hospitaller had hitherto been bound. All the possessions of the Hospital, together with the immense wealth to be gained as booty from the infidels, were to be henceforth free from the intermeddling of the bishops! But it seems to me that their power in the matter of excommunication was grudged them more than was their exemption from tithes: even the King of Jerusalem and the princes of Antioch and Tripoli enjoyed no such privilege. Heads were accordingly set in conference, a case made out, and a deputation sent off to lay the matter, with many pleadings, before Pope Adrian IV. And a powerful deputation it was! There were: the Patriarch of Jerusalem, an old man, whose shoulders carried the weight of almost a hundred years; the Archbishops of Tyre and Cesarea; the Bishop of Acre; Amaury of Sidon; Constantine of Lydda; Renier of Sebaste; and Herbert of Tiberias.

Their story ran—and I have no doubt part of it was true—that the Hospitallers "received excommunicate persons into their churches, and in the case of death gave them Christian burial; that during the interdict laid upon the city they had rung their bells, contrary to an express clause in their privileges; that their church being near that of the Holy Sepulchre, they set them continually a-ringing whilst the Patriarch was preaching the word of God to the people, on purpose to hinder his being heard; and that they refused to pay tithe of their revenues in all the dioceses of Palestine, where they had any lands and estates."

It was further declared that arrows were shot from the quarters of the Hospitallers against the priests of the Patriarch: which arrows, by the way, had been gathered into a sheaf and hung as a testimony at the entrance of the church of Calvary.

But the Pope was unmistakeably on the side of the Knights, and the deputation had to return to Palestine in much the same unsatisfied state in which it had started out, and with, one may be sure, no access of love for the half-monks half-warriors, who had thus been enabled to say to the very Church itself: Hands off, by order of the Pope!

received, and increasing annually in the number of those who sought fame in this world and salvation in the next, beneath its consecrated banners. There was at this time scarcely a noble house in Europe of which some scion did not bear the white cross upon his breast ; and the name of a Hospitaller of St. John had, during these eventful years, become the synonyme for every chivalric and martial virtue."¹

A century later, Pope Alexander IV² addressed the Hospitallers as "the elect people of God, a princely race, an earnest body of righteous men."

(c) Then, strange as the statement might appear, part of the wealth of the Hospitallers was due to the fact that in Pembrokeshire, at this time, neither the native princes nor the invading Normans got along very well with the Church. Laymen rarely hesitated to appropriate church-lands when an opportunity occurred. They saw the possessions of the See bestowed by the bishops on their own relatives and friends in no stinting manner. Concluding, therefore, that ecclesiastical estates were as open to appropriation as were lay properties, they helped themselves accordingly. Hence arose misunderstandings, bickerings, fulminations ; in short, all the ponderous assaults possible to the arm of the Church were set in motion, ending up with excommunication. Under such circumstances one might be sure the Knights were not forgotten, exempted as they were from ordinary ecclesiastical supervision, and not only secured against excommunication themselves but able also to throw a protecting cloak over others actually under the ban.

I think, if we could but read Pembrokeshire history fully, we should find that slices of thus appropriated church-lands occasionally found themselves transferred to the safe keeping of the Hospitallers. In rude times, even strong men are superstitious, believers in dreams,

¹ Porter's *History of the Knights of Malta*, 1858 ed., vol. i, p. 78.

² In a Bull issued in 1259.

attentive to omens. Perchance, after a too-hearty meal, following a blustering and butchering day's fighting, one of our donors went to sleep and dreamt mighty dreams. In the morning, to quiet his conscience—and "all men feel a necessity of being on some terms with their conscience, at their own expense or at another's"—he would cast about in his mind for something soothing to do at the least possible trouble or expense. "Ah! there is that land: never mind whose it was or whose it should be; let the Hospitallers have a carucate of it."¹ And forthwith our friend would sally out to duplicate the rough deeds of yesterday.

(d) A few, I am afraid, gave to the Hospitallers estates they felt powerless to retain after having taken them by force. Instead of making restitution to the rightful owner, they created—so they thought—a claim on the riches of the world to come by making a gift of what was not theirs to the cause of religion.²

(e) In some instances, the gift was a simple indication of the position of the donor. Others, of standing and power, prompted in some cases, we must believe, by genuine piety, were making gifts for the benefit of religion; and the would-be donor felt that he also

¹ The Church itself received gifts in a similar manner. The Normans gave freely of their lands to aid in the erection and endowment of abbeys and monasteries, "thus providing, as it were, for the benefit of their souls; a kind of set-off for the injustice with which they treated those over whom they often cruelly domineered, and whose property they had pitilessly robbed. The Church was not very particular by what title lands were got, so that it derived its share of the benefits arising from the acquirement."—J. Roland Phillips: *History of Glamorgan*, p. 45 (Cardiff: Lewis, 1888).

² It is recorded of Richard de Granville, the builder of Neath Castle, that even a journey to the Holy Land failed to ease the workings of his conscience on account of the possessions of others which he had appropriated. A vision appeared to him, and he was told that his pilgrimage was insufficient to appease Heaven unless he restored to the Welsh the lands rightfully theirs. He accordingly swore on the Holy Tomb that, if spared to return home, he would right the wrong; and this he actually did, giving of his lands to all who could prove a rightful claim. What was unclaimed was made over to God and the Saints, *i.e.*, to the Abbey of Neath.

must be up and doing in a similar direction. His newly-acquired acres were many ; a few more or less were of no great consequence ; and so the Hospitallers received a grant of manor or village, and the donor was satisfied : he had done as others around were doing. And if, at any time, the acres were missed, he but gathered his followers together, made a raid upon the possessions of some hitherto undisturbed neighbour, and helped himself as he pleased—generally to more than he had given.

(f) But piety—or what was oftenest known in those days as such—occasionally prompted these gifts. Taking it as a broad rule, I think we may say that at the time of which we write the men of power in Pembrokeshire were eminent for irreligion and profaneness, bating some paroxysms of piety and zeal. “It was a rough and cruel age, an age of great crimes and great repentances”; and, now and then, “a conscience touched by gratitude for a mercy received, or remorse for a sin committed, would feel relief in the idea that the debt to Heaven might be paid, or its displeasure averted” by a donation or bequest to the Knights of the Cross.¹

Some will say that our opinion of twelfth and thir-

¹ It was the same with those who gave to other religious bodies, both before and after the times of which we write. In A.D. 716, when Ethelbald, “by Divine dispensation King of the Mercians”, built a stone church, and founded a monastery, which he endowed with the whole island of Croyland, he made confession in his charter in these words:—“I give thanks, with great exultation, to the King of all kings, and creator of all things, who has hitherto with longsuffering sustained me while involved in all crimes, has drawn me with mercy, and raised me up in some degree to the confession of His name.” More than a century afterwards, another king of the Mercians, Wichtlaf, in making gifts to the same monastery, esteemed it “honourable and glorious to publish and set forth the wonderful works of God . . . because for a time He was angry with me ; but His anger is turned away and He hath comforted me.” —(See Maitland’s *Dark Ages*, 1844 edition, pp. 240, 241.) It would be futile, and altogether beyond our purpose, to question whether these expressions emanated from the donors themselves or from the monks who prepared the charters.

teenth century human nature is by no means tinged with the proverbial roseate hue. Be that as it may, the paramount question, we take it, is: Are the preceding conclusions based upon facts? We think so; and the following particulars, as we find them, of the lives of some of the donors will probably assist our readers in coming to something akin to a similar decision. But, because we have set forth such worldly reasons for these many great givings, it must not be thought that in those days no hearts, alight with the flame of genuine piety, caused offerings to be made for Christ's sake, purely and simply. Then, as now, souls lay in the lap of Divine love; and in those days, as in ours, the still, small voice of spiritual prompting caused men to make sacrifice for the higher good: perhaps, indeed, the voice, though rare, was then as certain and persuasive as at any time in the world's history. And we should not forget that "our knowledge of any man is always inadequate—even of the unit which each of us calls himself; and the first condition under which we can know a man at all is, that he be in essentials something like ourselves; that our own experience be an interpreter which shall open the secrets of his experience; and it often happens, even among our contemporaries, that we are altogether baffled".¹

It will also be well to remember, as we go along, tempted as probably we shall be to call this man a thief, or the other a rascal, that the age we have under review is not the one we are privileged to live in;² that "eras, like individuals, differ from one another in the species of virtue which they encourage. In one

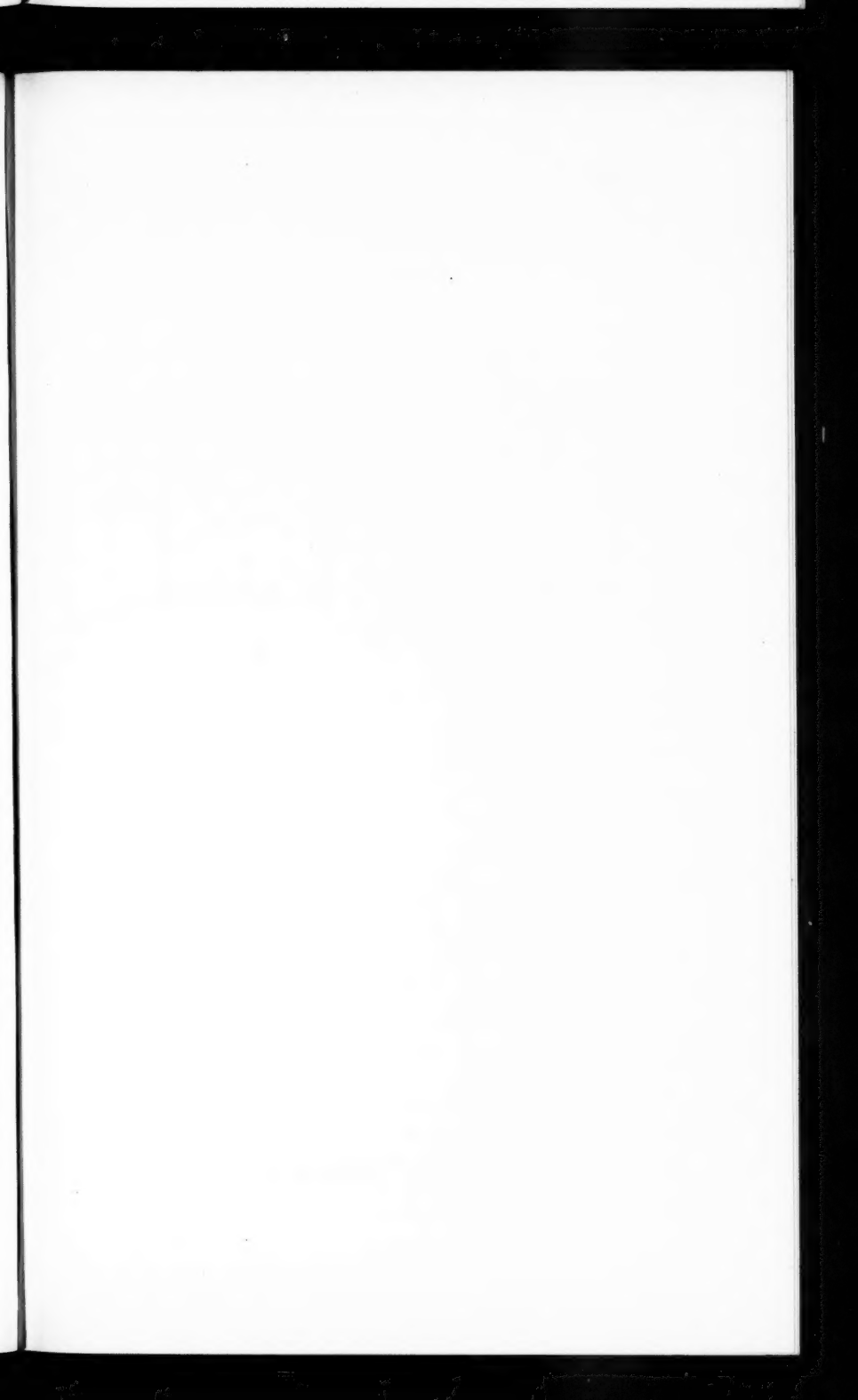
¹ Froude's *Short Studies*, vol. i, p. 407.

² What, for instance, would be thought nowadays of the character of a man of whom his friend said: "He was not stained by any great and notorious crime"? Yet this was Giraldus' conclusion of the whole matter, when he wrote in praise of Maurice de Prendergast, whose benefaction to the Hospitallers has been noticed on a foregoing page.

age, we find the virtues of the warrior ; in the next, of the saint. The ascetic and the soldier in their turn disappear ; an industrial era succeeds, bringing with it the virtues of common sense, of grace and refinement. There is the virtue of energy and command, there is the virtue of humility and patient suffering. All these are different, and all are, or may be, of equal moral value ; yet from the constitution of our minds we are so framed that we cannot equally appreciate all ; we sympathise instinctively with the person who most represents our own ideal—with the period when the graces which most harmonise with our own tempers have been specially cultivated.”¹

¹ Froude's *Short Studies*, vol. i, p. 403.

(To be continued.)



This architectural floor plan illustrates the layout of St. Andrew's Church. The central nave is flanked by north and south aisles. A prominent tower is situated at the west end of the nave. The presbytery, located at the east end, includes a chancel and a sacristy. The plan also shows various chapels and a sacristy. A scale bar at the bottom indicates measurements in feet, ranging from 0 to 40. A legend at the bottom right identifies the symbols used for the plan: a solid black line for the exterior wall, a dashed line for the interior wall, and a hatched area for the tower.

Architectural floor plan of St. Andrew's Church, showing the Nave, North Aisle, South Aisle, Tower, Presbytery, Chancel, and various Chapels. The plan includes a scale bar (0 to 40 feet) and a legend for the drawing style.

RHAYADER OCTOBER 14TH/34

EXCAVATIONS AT TALLEY ABBEY.

BY STEPHEN W. WILLIAMS, F.S.A.

ON the main road from Llandeilo to Lampeter, about seven miles from the former place, stands the village of Talley, situated in a narrow valley on the watershed of two small streams, one flowing into the Cothi, northwards, and the other southwards into the Towy. In the churchyard are the ruins of what is left above-ground of the church of the important Abbey of Talley, a Premonstratensian monastery dedicated to the Blessed Virgin and St. John the Baptist. It flourished till the dissolution of the monasteries by Henry VIII, at which time it had eight canons, and its revenue was estimated at £153 1s. 4d.

Until the year 1772 the Abbey church, or some part of it, was used as the Parish church of Talley; but, being found too large for the purpose, and having become much dilapidated, the parishioners took down the greater portion of the building, and with the materials erected the present church, which stands on the north side of the site of the monastery.

This destruction of the ancient edifice resulted in the entire structure falling into decay; and, as in nearly every similar case, it became a quarry from whence the neighbouring buildings were erected. Wherever there was a piece of freestone in buttress, angle, pier or arch, there the crowbar was at work wrenching it away; and gradually, piece by piece, the entire fabric, with the exception of a portion of the central tower and two of its arches, have disappeared.

In February 1892 the writer visited Talley, by the kind invitation of the Vicar, the Rev. J. H. Lloyd, and the two churchwardens, Sir James Drummond, of

Edwinsford, and D. Long Price, Esq., of Talley House ; and to these gentlemen great credit is due for having taken the initiative in the exploration of the ruins.

A staff of workmen having been supplied by Sir James Drummond and Mr. Long Price, some preliminary excavations were made.

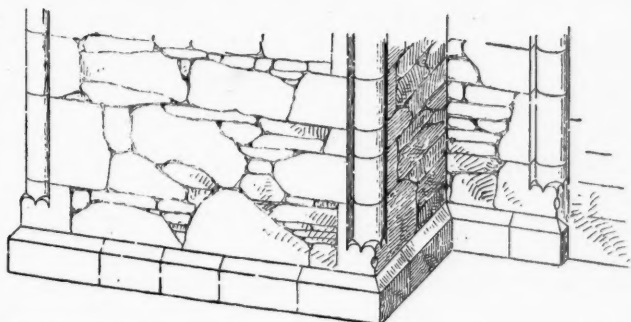
Our operations were confined to the site and ruins of the Abbey church, which, with a portion of the cloister garth, are—as at Strata Florida—situated within the area of the churchyard ; but its southern boundary cuts off the south-eastern angle of the presbytery and a greater portion of the south transept. The whole of the conventual buildings were, therefore, outside the churchyard, but they have entirely disappeared ; the site being occupied by a modern farmhouse and home-stead.

We first of all traced the line of the north transept, and found that from 5 ft. to 8 ft. in height of the walls still remained, covered up with the fallen *débris* of the building ; the total length of the transept inside (north of the tower) is 36 ft. 9 ins., its width 29 ft. East of this we found the external walls of the transeptal chapels, which are three in number in each transept. The springing of the arch of the southern of these two chapels still remains, and a fragment of the plain barrel vaulting with which they were covered.

In tracing the north wall of the north transept we found the north door, with plain chamfered external jambs, nearly 4 ft. wide in the clear ; and, a little further on, came upon the staircase, leading up in the thickness of the wall to a passage over the chapels to the tower, of which seven steps are still *in situ*. In the internal angle of the northern chapel we found a pavement of plain red, buff, and blue glazed tiles ; but it was thought advisable at that time not to uncover any portions of the floors of the chapels until systematic excavations were commenced.

At the north-eastern angle of the tower the excavations were also carried down to floor level, with the

result that the jambs of that pier were found to be moulded at the angles, and there was a plain chamfered base; this portion of the work is probably of the middle of the twelfth century. The builders had only carried up the external angles of the north-west pier of the tower in moulded freestone as far as the spring of the pointed arches. All above that is plain rubble masonry, which has been plastered.



TALLEY ABBEY. N. SIDE OF N.E. PIER.

INCHES 12 6 3 3 2 1 2 3 4 FEET

Base of North-East Pier of Central Tower of Talley Abbey.

The line of the presbytery was defined internally. It is 44 ft. 9 ins. long by 29 ft. wide. The latter dimension is also the size of the inside of the tower, which is perfectly square, and, it may be noted, is 2 ft. larger than the tower of St. David's Cathedral, 1 ft. more than at Strata Florida Abbey, and is only exceeded by the central tower of St. Asaph Cathedral, which is 29 ft. 6 ins. Talley, therefore, possessed a central tower equal in dimensions to any of the greater Welsh churches.

Our attention was then directed to the nave and aisles, and with very little difficulty we traced the line of the north arcade for a distance of 75 ft. In this length we found four of the piers, which are still standing above the original floor level about 6 ft.,

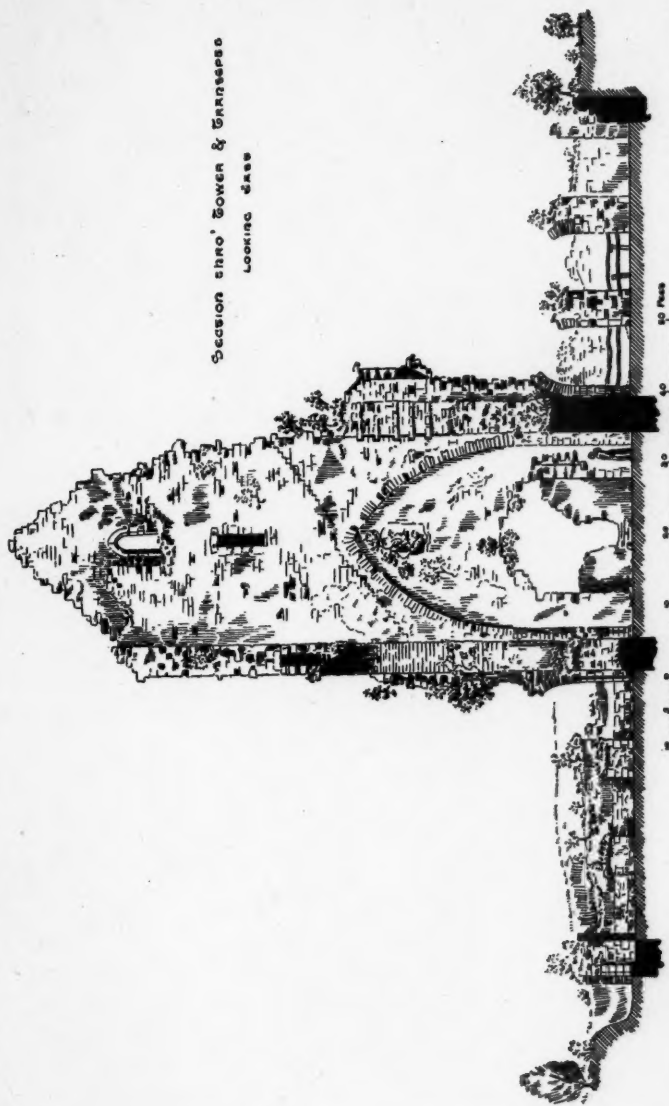
though now at the level of and just below the turf of the churchyard; thus indicating that the ruins generally are covered with from about 6 ft. to 8 ft. of *débris*, and, when excavated, the walls now underground will in most places be found still standing to that height. Between the piers of the north arcade is a thinner wall dividing the north aisle from the nave. Time did not admit of our tracing whether a similar screen exists in the south arcade.

Of the north wall of the church no trace could be found, but its point of junction with the bond-stones (or toothings), in the west wall of the north transept is still apparent. Later excavations have shown that the foundations of the north wall of the north aisle terminated nearly opposite the second pier of the nave arcade, west of the tower, and no further trace of this north wall has been discovered beyond this point. Several deep trenches were sunk on the line of it, and in each case not a trace of foundations could be found; the trenches were carried down into the undisturbed sub-soil. A trench, driven at right angles to the south wall in the cloister garth, established its position, and it was traced westward to a point where it leaves the churchyard; and, after following it for a distance of 8 ft. or so into an adjoining garden, we came upon the base of the massive buttress of the south-west angle of the west front.

At this point the preliminary excavations came to an end. Sufficient was accomplished with the limited staff of labourers then at our disposal to define the general outline of the church; and the following comparative figures will show that, if it had been completed in accordance with the plans and designs of its original founders, whoever they may have been, it would have ranked in point of size with that of Strata Florida, and with the four Welsh cathedrals;—

NOTE—See pages 242-3 for dimensions of Graignamanagh Abbey.

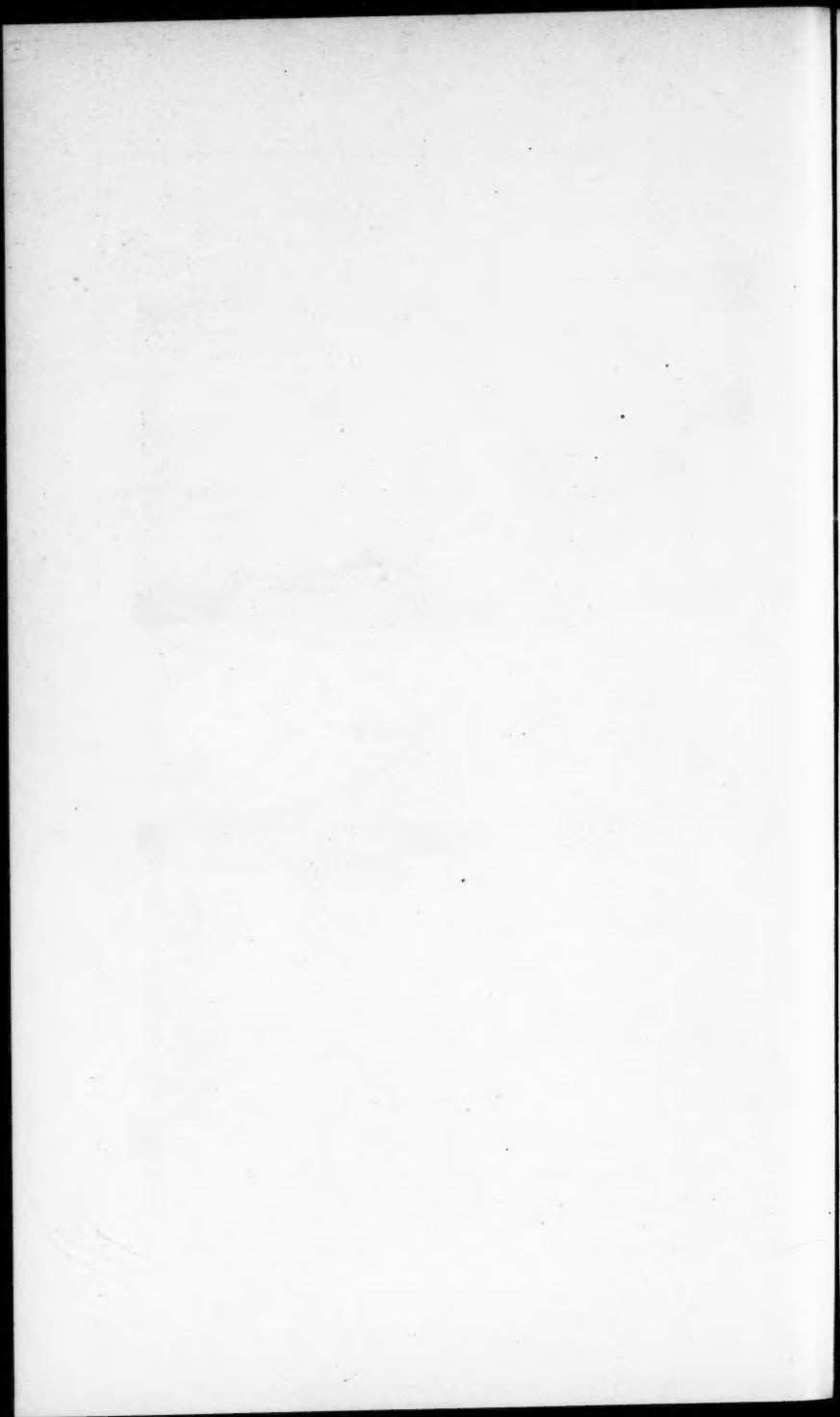
SECTION THRO' TOWER & GARDENS
LOOKING EAST



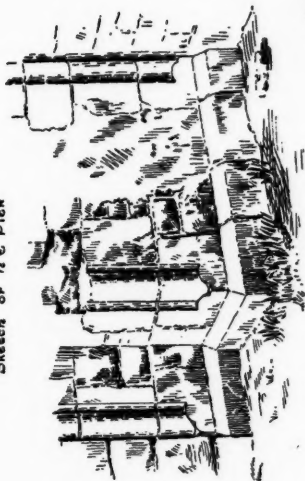
JOSEPH W. WILLIAMS, F.R.S.

W. A. Ashurst. del. 1884

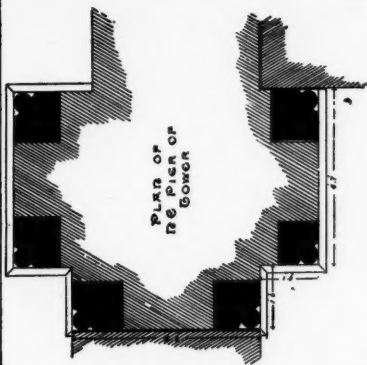




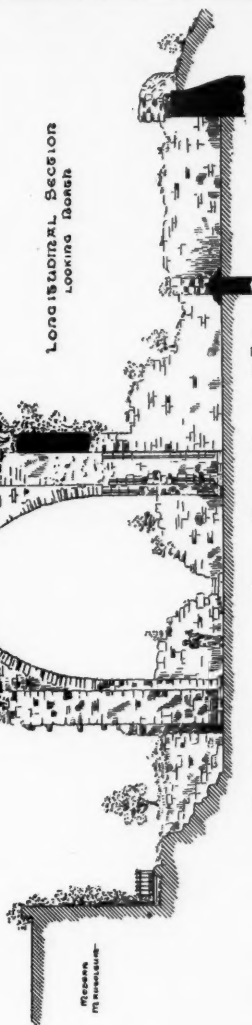
Sketch of N.E. pier



PLAN OF
REMAINDER OF
GALLEY



LONGITUDINAL SECTION
LOOKING NORTH

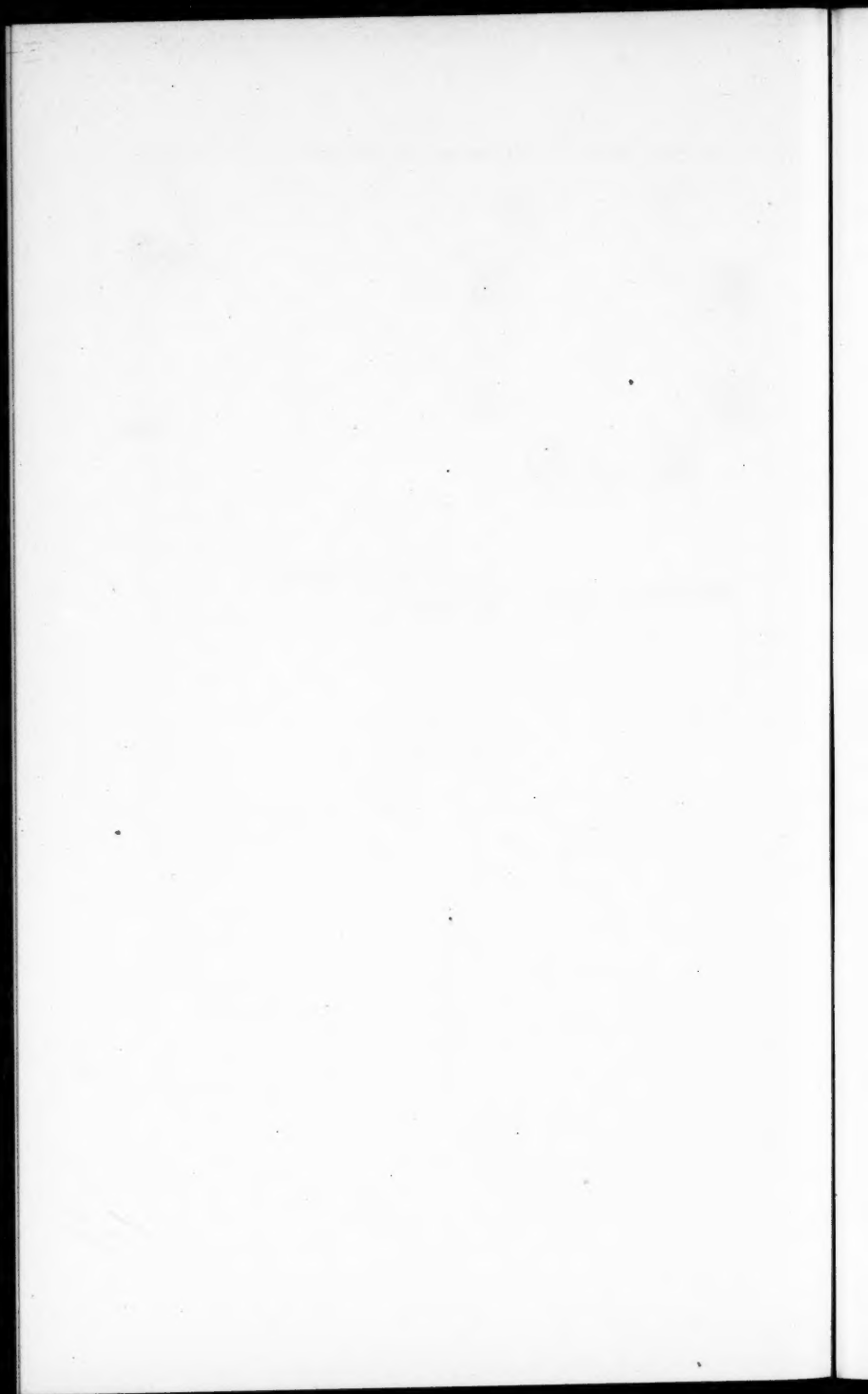


0 10 20 30 40 50 Feet

DESIGNED BY W. WILLIAMS, F.R.S.

W. H. BARROD, DEL. 1854





	Total Length	Length of Nave.	Breadth of Nave and Aisles.	Length of Transept including Centre Tower.	Breadth of Transepts.	Square of Lantern of Tower.	Length of Presbytery.
Strata Florida Abbey	213.0	132.6	61.0	117.3	28.0	28.0	48.4
Talley Abbey	226.3	143.0	62.6	112.3	29.0	29.0	44.9

The nave arcades at Strata Florida consisted of seven arches ; at Talley there appears to have been eight. Although the dimensions of the church of Talley Abbey are, with the exception of the length of the transepts from north to south, and of the presbytery from east to west, in excess of those at Strata Florida, we have a complete absence of the magnificent Transitional architecture, the lovely carving, the elaborate and beautiful tile-pavements, and the great variety of variously-coloured freestone which distinguished the work at Strata Florida ; and instead thereof we have plain square piers, and simple pointed arches of rough rubble masonry of the plainest possible character ; and, so far, not a fragment of carved work has turned up. The pavements are plain glazed tiles of the commonest character, and only two specimens have yet been found of somewhat rude incised tiles.

The only moulded freestone work at present discovered are the angles of the north-eastern pier of the tower and the jambs of the east window of the presbytery. For a height of some 15 ft. or 20 ft. from the base, this pier has a plain three-quarter round moulding, stopped just above a plain chamfered base of early Transitional character. The east window of the presbytery appears also to have had a similar moulding carried round its external angles.

Some fragments of stained glass found during the excavations prove that the windows were glazed with painted glass, and the walls seem to have been plastered throughout and decorated in colour.

If the church had been completed in accordance with

its original design, Talley Abbey would have possessed one of the largest monastic churches in Wales; but, for some reason, the original builders abandoned the work when but a very small portion of it was completed, and their successors adopted a more economical, simple, and severe type of architecture; and its plain pointed arches, built of rough rubble masonry, plastered and decorated with colour, must have resembled in their massiveness and simple severity of outline those in the churches of Llandewi Brefi and Llanbadarn Fawr in Cardiganshire.

The church was evidently designed upon the ordinary Cistercian plan; whoever were the first builders, they commenced with the intention of building a church of more ornamental character than they were able to complete: as appears from the work in the lower part of the north-west pier of the tower, and in the quoins of the east end of the presbytery, which were all of finely-dressed freestone. Evidently, as the work proceeded, funds did not come in as fast as was expected; and they, or their successors, were compelled to be satisfied with the local stone, abandon the use of freestone, dispense with the service of the freestone mason, and be content to complete their church with local materials, and possibly local labour.

The results obtained by these preliminary excavations were so encouraging that a local committee was formed for the further exploration of the ruins, and to provide means for the better preservation of those portions of the building that still remained above ground; and the following were appointed members of the committee: Sir James H. W. Drummond, Bart., Edwinsford, Llandeilo, Chairman and Treasurer; Lieut.-Gen. Sir James Hills-Johnes, K.C.B., V.C., Dolacothy; Ven. Archdeacon Edmonds; E. H. Bath, Esq., High Sheriff; Rev. Charles Chidlow, M.A., Vicar of Caio; Rev. Professor Williams, St. David's College, Lampeter; Stephen W. Williams, Esq., F.S.A., Rhayader; J. C. Richardson, Esq., Glanbrydan Park; E. E. Richardson, Esq., Glanbrydan Park; A. Stepney Gulston, Esq.,

Derwydd ; D. Long Price, Esq., Talley House ; John Price, Esq., Talley House ; J. M. Davies, Esq., Ffrwdvale ; Rev. Lewis Price, Vicar of Llandeilo ; with the Rev. James H. Lloyd, Vicar of Talley, and Mrs. Long Price, Talley House, as Hon. Secs.

The committee set to work energetically to get the necessary funds by public subscription, and during the years 1892, 1893, and 1894, the work of excavation proceeded under the direction of Mr. Long Price, assisted at intervals by the writer of this paper.

In August, 1892, the Cambrian Archæological Association held their annual meeting at Llandeilo ; and on Tuesday, August 9th, visited Talley, and inspected the ruins and the excavations that had been made up to that date. At the Llandeilo meeting, Mr. Edward Owen read a very interesting paper, which has been published in *Arch. Camb.*, on the "History of the Premonstratensian Abbey of Talley".

This paper deals most fully and exhaustively with all the documentary history of Talley Abbey which has been discovered up to now ; and the writer of these notes does not feel that he is in any way able to add anything thereto, and will therefore confine himself to the description of the ruins and the discoveries made during the progress of the excavations.

The plan and illustrations which are published herewith will render the task of description less difficult, and it is hoped give the reader a clear idea of the nature and extent of the ruins, so far as they already have been excavated.

There still remains some work to be done in completing the excavation and protection of what is left of this interesting monastic church ; for want of preservative precautions a mass of the tower has recently fallen, still further increasing the labour of completely clearing the site ; and it is hoped that further funds may be forthcoming for this purpose.

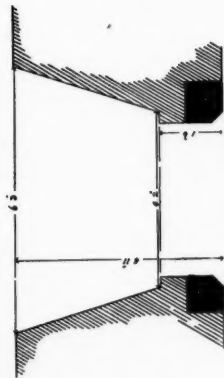
Upon consideration of the plan of the Abbey church of Talley, as originally intended to be constructed, one

cannot but be struck with its complete resemblance to the plans and the arrangements usual in monastic churches of the Cistercian Order; this, in conjunction with the fact that the work was apparently abandoned for some time and then resumed, and possibly never fully completed, opens up a very interesting question as to who were the original builders of Talley.

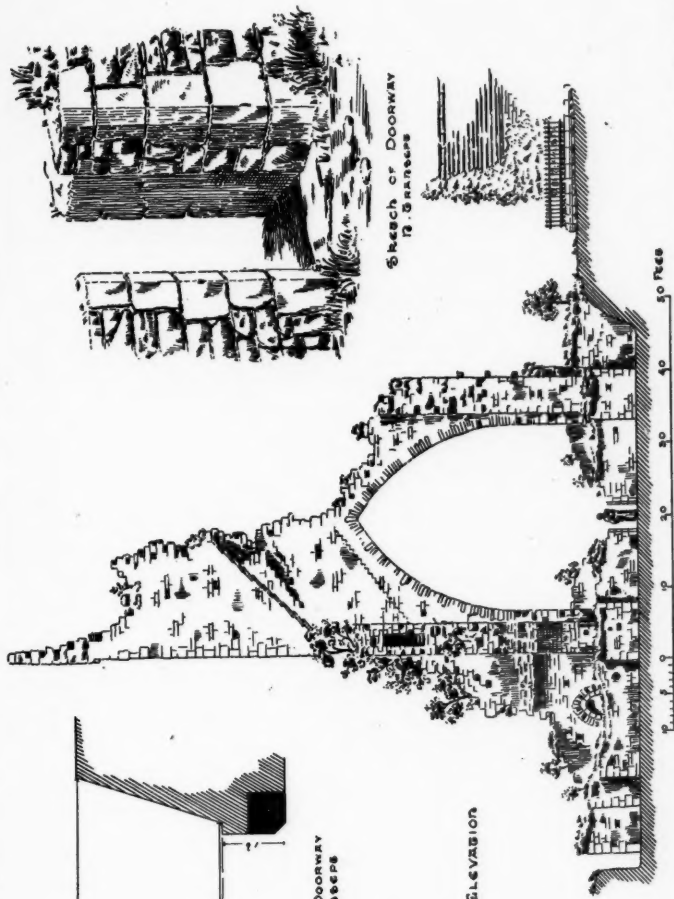
It was clearly the intention of the first founders to build a church in point of size the equal of Strata Florida; the few fragments of the original work that remains also show that in character and style it was quite as early, if not earlier, than the first built portion of that Abbey, which was commenced in 1164.

Mr. Ed. Owen conjectures that the Abbey was not founded in 1188, when Archbishop Baldwin, accompanied by Giraldus Cambrensis, undertook his journey through Wales for the purpose of preaching the crusade against the Saracens; but assumes that Giraldus, in his last work, written certainly after A.D. 1200, and probably not long before his death in 1223, refers to Talley in the story he tells of the oppression of a poor house of Premonstratensian canons by greedy and avaricious Cistercians.

If we are correct in assuming that, for some reason or other the original builders—who commenced their work either in the first half of the twelfth century, and certainly not later than the date of the earliest work at Strata Florida, say 1160 to 1170—abandoned it after putting in the bulk of the foundations, building some portion of the eastern end of the church, including part of the tower, may we not suppose that Rhys ap Gruffydd, having first of all granted the Abbey and its earlier possessions to the Cistercians of Whitland, may subsequently have devoted himself entirely to Strata Florida and neglected Talley; and, in consequence of that, the monks of Whitland did not complete the work which they had commenced: just in the same way that, at a later period, the monks of Cwmhir Abbey were

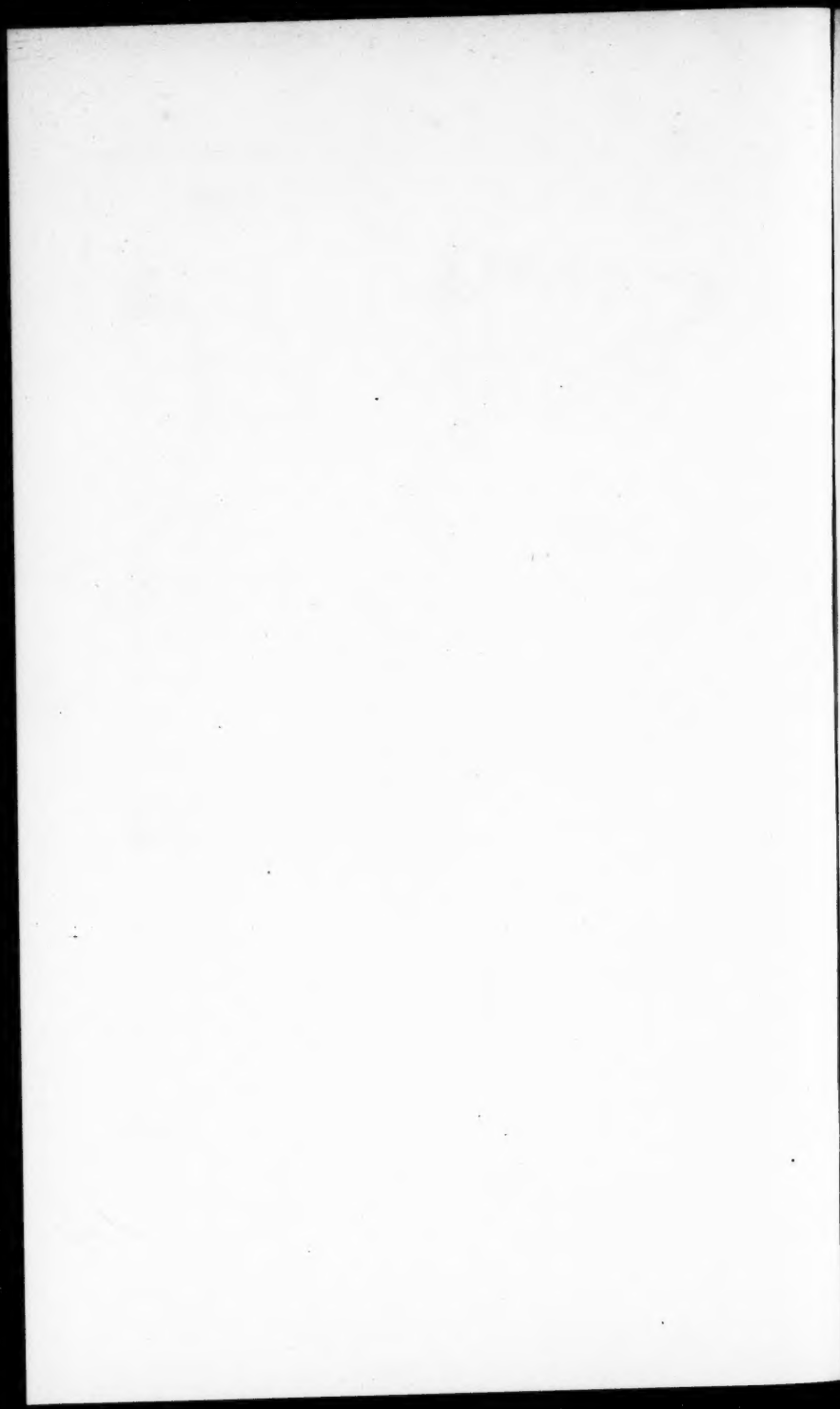


PLAN OF DOORWAY
13 GRANGE

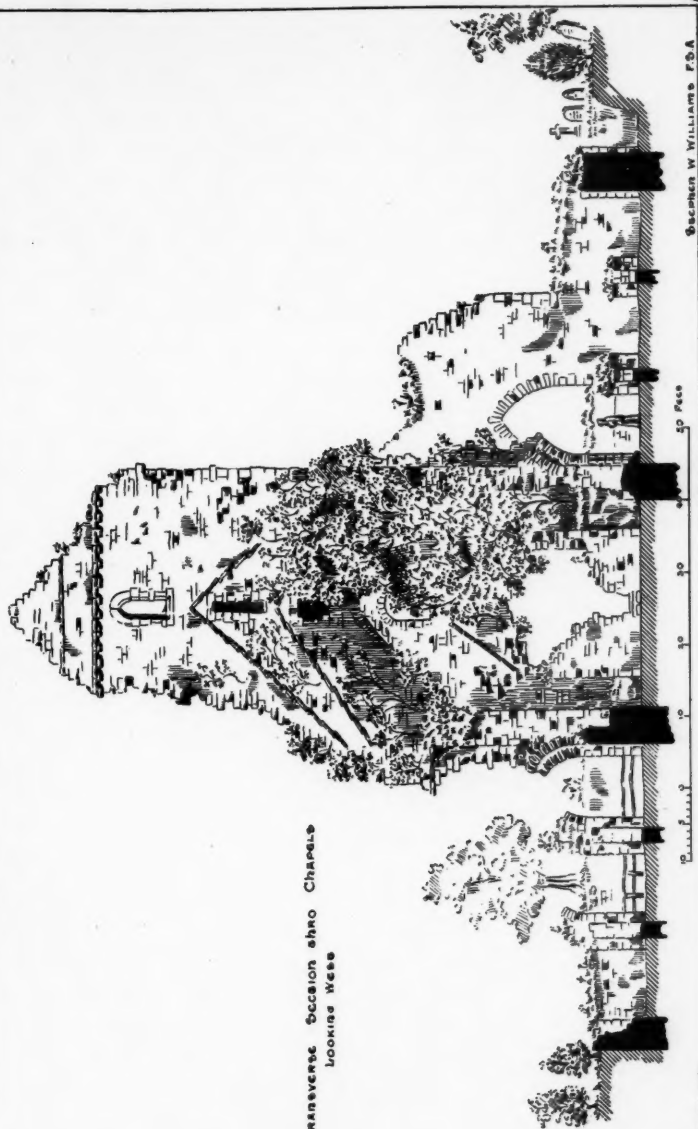


NORTH ELEVATION

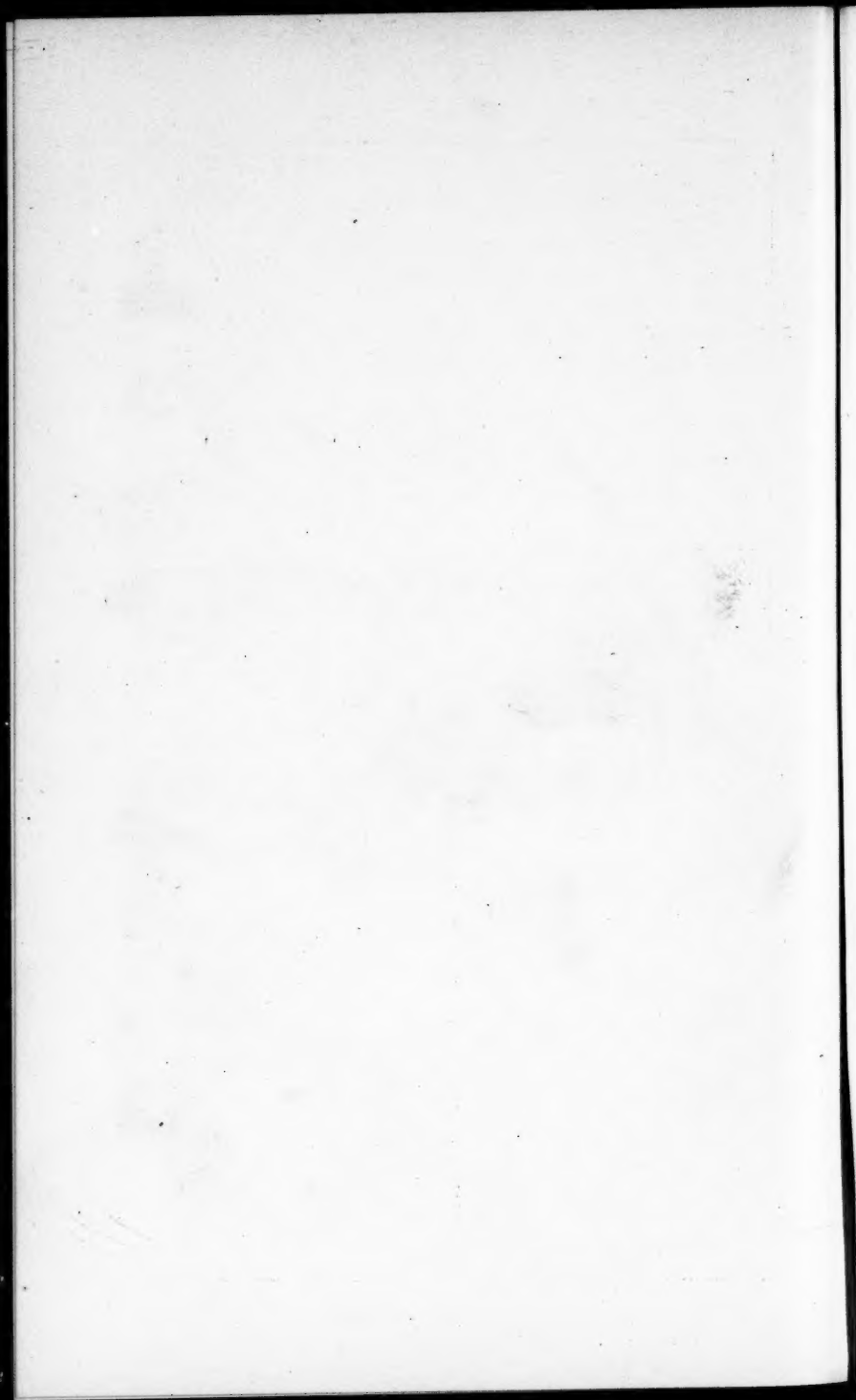
Sketch of Doorway
13 Grange



TRANSVERSE SECTION thro CHAPEL
Looking West



W. WILLIAMS F.S.A. 1881



unable to finish their magnificent church, of which they built the nave only.

After Rhys ap Gruffydd's death in 1197, one of his sons, Gruffydd ap Rhys, or Rhys Gryg, may have granted the unfinished and probably ruinous Abbey of Talley to the Premonstratensian canons, and the then Abbot of Whitland may not have objected; but his successor, described by Giraldus as the "fresh and raw monk, who with too great haste, and, as it were, almost out of the novitiate, had been raised to the abbacy, being young and vigorous", upon succeeding to the Abbacy of Whitland endeavoured to expel the canons and resume the ownership of Talley and its possessions. The litigation that resulted from this high-handed proceeding is fully told in Mr. Owen's interesting paper; the effect, no doubt, upon the finances of the Premonstratensian canons was disastrous; and hence, when they came to complete their church and conventual buildings, they could not afford anything but the plainest and rudest style of architecture, such as could be constructed entirely with local materials and by native labour. Hence the entire absence of any freestone work or carving, and also the uncompleted portions of the church.

No doubt, as years went on, they gradually decorated their church with colour: fragments of painted plaster found in the ruins prove this—and filled their plain pointed windows with stained glass.

The theory that has been advanced is, of course, purely conjectural, but it may lead to further search hereafter, as to whether any records will bear out the proposition that has, with much diffidence, been stated; and we shall see, in going through the results of the excavations, how far they tell a story consistent with the idea that the Cistercians possibly commenced to build at Talley in the middle of the twelfth century; that they subsequently abandoned it, and the Premonstratensians took possession, probably late in the twelfth or early in the thirteenth century; then the

Cistercians tried to oust them and failed ; and so Talley continued until the Dissolution to be a house of Premonstratensian canons.

It would be very interesting to know if any trace of the proceedings before Archbishop Hubert Walter are at Canterbury, or in the Record Office ; and it is just possible that, in the Vatican Library at Rome, the particulars of the appeal to the Pope may be there hid away amid the vast masses of records which probably exist relating to the English and Welsh monasteries.

Upon reference to the plan, it will be observed that at the west end the outline of the base of the buttress of the south-west angle of the church has been defined, and the position and dimensions of the foundations of the west door have been made out ; this enabled us to fix accurately the number of piers and arches in the nave. The north-western angle of the church we failed to discover, and no traces of foundations of the north wall until we reached the second pier from the tower ; and at that point, apparently, there was a set-off, indicating that a building of some kind had existed in connection with this portion of the north aisle. Where the set-off is shown it is an external wall with a splayed base, and it may have been a chapel opening on to the short length which was completed ; there can be no doubt that the north aisle was finished as far as the second pier from the tower, as the foundations were traced, as shown on the plan, to that point ; and there is still in existence, against the west wall of the north transept, the water table of the lean-to roof of the aisle, and the projecting bond stones (or toothings) of the north wall are there to the full height. The opening into the north transept from the north aisle is under a pointed arch, which has now been restored ; but this opening was, like others, blocked by a thinner wall of rubble masonry at a later date, when the dimensions of the Abbey Church were curtailed. A similar thin wall had been built between all the piers, and blocked the arches of the north arcade.

This wall was clearly traced as far as the fourth pier westward of the tower; but beyond that it has not been defined, neither have the bases of the piers been uncovered.

The whole of the south wall of the church was discovered and followed for its entire length, therefore we may pretty safely assume that the foundations of the piers can be found westward of the cross-wall in the nave, which probably defines the west wall of the Parish Church after the Dissolution. At that time the wall blocking the north transept was also probably erected, and the first Parish Church would extend eastwards of this wall, right through the tower to the original east wall of the presbytery, and may have also included the south transept and its chapels as well. At some later period the small chancel was built inside the presbytery; in Pl. 4 will be seen three lines of water table: the highest, the original line of roofs; secondly, a line of roof of later date; and thirdly, the water table of the small late chancel of the Parish Church.

In the south wall of the nave are two doors, the eastern one is the door into the east walk of the cloister which had been blocked up; the other, about the centre of the nave, may be a door broken through when the church was shortened; or it possibly may be the original door to the west walk of the cloister of the Premonstratensian canons.

The Cistercian builders would have placed their south-west door nearer the west end of the church, as at Strata Florida, giving a larger cloister garth.

It is quite impossible to say whether or no the Premonstratensian church ever extended beyond the cross-wall at the fourth pier from the tower, and what has been discovered westwards of that line may be merely the foundations and partially built walls of the first builders.

In this cross-wall was a west doorway in the centre of the nave, 6 ft. wide.

The outer threshold of the doorway is about 1 ft. 6 ins. below the present level of the churchyard, and there is a paved footway (*in situ*) leading up to it at the same level, which has been followed westward for about 5 ft., and apparently continues. On the inside of the doorway are three descending steps, arriving at a floor level of about 2 ft. 8 ins. below that of the threshold, this floor level being only about 8 ins. higher than the floor level of the north transept.

The steps are of the roughest description, and appear to have been only intended to serve a temporary purpose.

At Strata Marcella Abbey something of the same kind was found: a distinct shortening of the church at a later period, earlier materials in this case being used upon an inferior and irregular foundation; jamb and base mouldings not occupying the original positions for which they were worked; and in the wall itself fragments of mouldings built in.

In this case it was noted that apparently the original west doorway had been taken down and rebuilt, leaving eight bays of the nave arcade outside. The destruction of Strata Marcella was attributed to Owain Glyndwr; and it is not improbable that after he had burnt the Abbey, the monks were unable to restore the whole church, and therefore shortened it by cutting off eight of the ten bays of the nave.

Whether some similar misfortune befell Talley is not known. It may have been so, and in that case the Premonstratensian canons, when they first took over the church, possibly completed it from east to west, with the exception of part of the north aisle, upon what I believe to have been the lines of foundations laid down in the first instance by the Cistercian monks of Whitland.

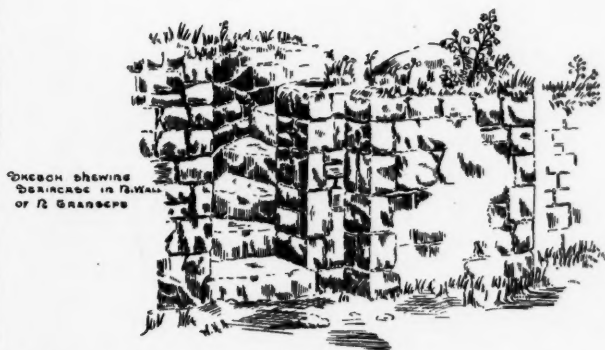
Pls. 1, 2, 3 and 4 accurately delineate the central tower, from each point of view, as it appeared in 1893-4, when the excavations of the eastern end of the church were completed to floor level. The tower



DRESSCH showing POSITION OF WINDOW & DOORWAY IN SOUTH WALL OF CHANCEL

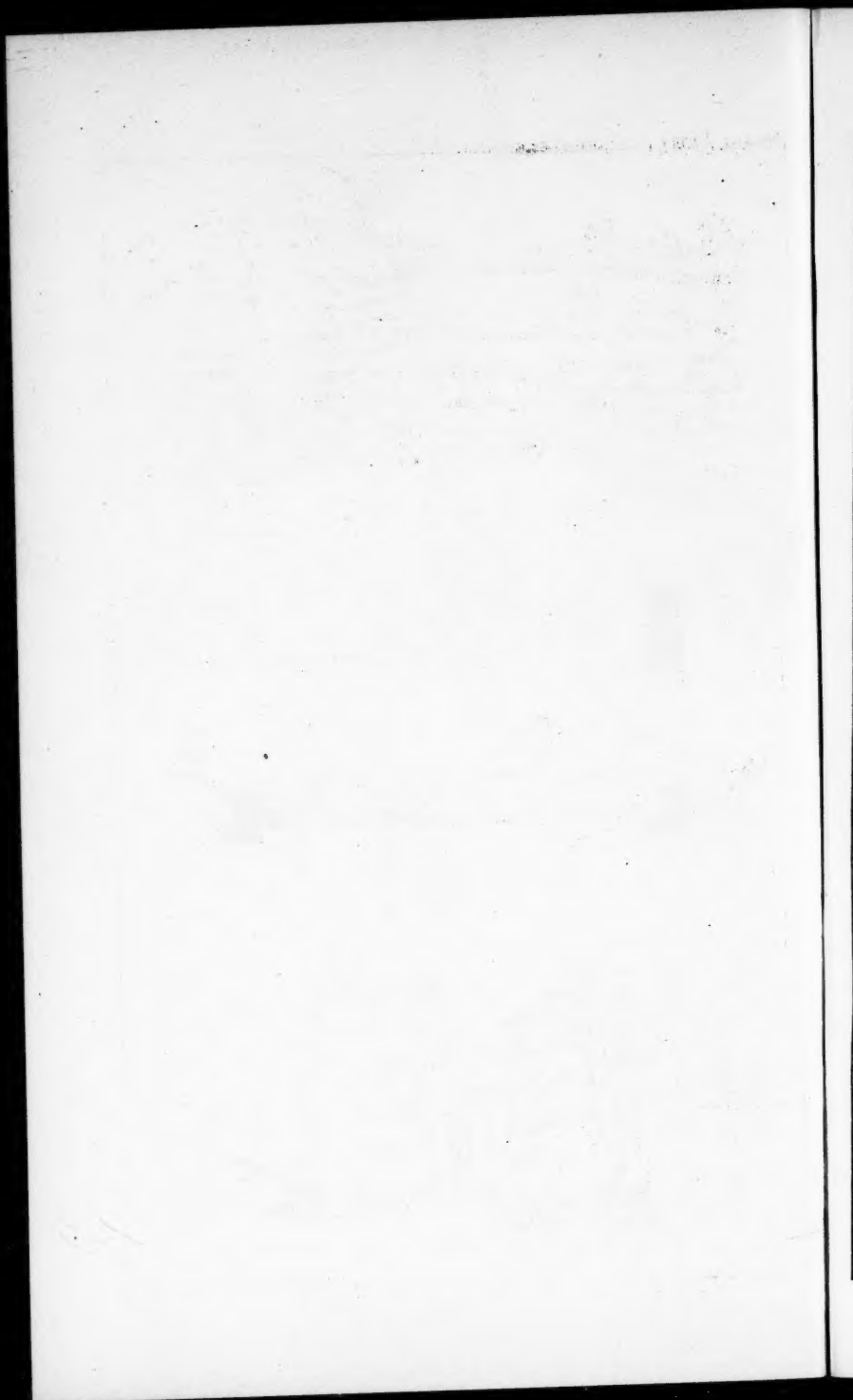


SECTION thro NAVE & CHANCEL LOOKING NORTH



DRESSCH showing POSITION OF WINDOW & DOORWAY IN WEST WALL OF NAVE

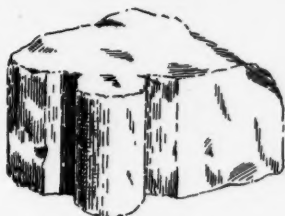
SEPTEMBER 11 WILLIAMS F.D.A.





Arch Voussoir

Rustic Key
found in Gower



Trolded Quoin
from Pier



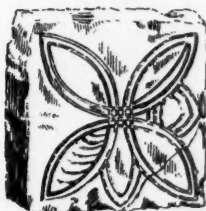
Corbel Stone
from Gower



Fragment of
Window Jamb



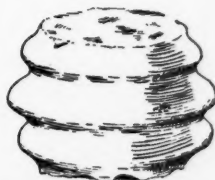
Fragment of Window Jamb



Carved Tile - Buck Pressing
only complete one found



Fragment of Cross
Ornament found in
Presbytery - Incised &
Buck work on base



Small coin found in
Presbytery - supposed to
belong to Alder Side



had what is called a saddle-back roof, and its ridge ran from east to west; from floor line to apex was about 95 ft.; on plan it is perfectly square, with an internal dimension of 29 ft. To the underside of the corbel course is about 78 ft. from the floor line; immediately below this, on the east side, still remains an early Transitional lancet light; below that comes the original sharp-pitched water table, with a high but narrow opening from the tower to the roof over the presbytery; below this, at a much flatter pitch, is a later water table, and a nearly square opening into the presbytery roof. Blocking up the eastern arch of the tower is seen the east wall of the nave of the parish church, with a segmental arched window, below which is the water table of the small chancel shown upon the plan, and built inside the walls of the presbytery. This portion of the parish church must be comparatively modern: probably of the seventeenth century.

The parish abandoned the Abbey church in the eighteenth century, and in 1772 erected the present church on the north side of the monastery.

In Pl. 2 is delineated the moulded stonework of the north-east pier of the tower, showing how very oddly it stops at the springing of the arch.

In Pl. 3 is shown the steps leading up in the thickness of the tower wall to the bell loft; and branching off from these was a passage, also in the thickness of the wall, running all round the church above the nave arcades and below the clerestory windows; this passage is shown in section in Pls. 1, 2 and 3. In Pl. 3 is also seen the water table of the roof of the north transept, which corresponds in height with the original roof over the presbytery; and this also gives us the pitch and height of the roof over the nave, assuming that the Premonstratensians actually completed the entire church during the first period of their building.

In Pl. I is shown the interior of the tower, looking east. It will be observed that there is a distinct break in the masonry of the tower, where the south wall joins

on to the east; this break is still more palpable when looking at the tower itself; and it can be clearly seen that the south wall of the tower must at some time have fallen outwards, and a new south wall has been built, certainly from the springing of the eastern arch of the tower upwards. This is a very curious fact, and it is possible that the Cistercians may have abandoned the building for many years; the walls had probably suffered from exposure to the weather, and the Premonstratensians in completing the tower may have found some portion of it had fallen in, or may have built upon work in bad condition and it subsequently collapsed.

We can hardly suppose that the original builders carried up the east wall of the tower to its full height, and then the later builders added the south wall; this would be a very peculiar and unsatisfactory mode of building any tower, especially one of this size and height; and it is far more probable that at some early period the south wall may have fallen and been rebuilt. It is just possible the damage to the tower may have taken place in A.D. 1248, when St. David's Cathedral was much damaged, and Lincoln Cathedral entirely destroyed, by the great earthquake which occurred in that year, and caused serious damage throughout England and Wales.

Pls. 1, 3, 4, 5 and 7 illustrate the discoveries made in the transepts and the transeptal chapels. These, as at Strata Florida and in many other Cistercian churches, are three in number in each transept: and here I would refer my readers to a very interesting article by Mr. Patrick O'Leary in the *Transactions* of the Royal Society of Antiquaries of Ireland, upon the Cistercian Abbey of Graignamanagh, which is illustrated with an admirable plan; and it will be seen how very nearly the plan of this abbey agrees with the original design for Talley.

At Graignamanagh the tower is 29 ft. square internally; transepts, with three chapels in each, 37 ft.

by 29 ft; presbytery, 45 ft. by 29 ft. Mr. O'Leary remarks upon the striking similarity between the Abbey church at Graignamanagh and that at Strata Florida, and this resemblance is equally striking as regards Talley, with the one exception that the nave of Talley has eight arches in the arcade, the other two have only seven. In pretty well every other dimension, the three churches are as nearly as possible identical.

The internal walls of both transepts have been cleared down to floor level, and a height varying from 3 ft. to 8 ft. of the walls is still standing. In each of the chapels the bases of altars have been found, and portions of the original tile-pavements, of plain red, blue, and buff glazed tiles. The footpace in front of the altars has had the tiles laid diagonally to the lines of the building, the remainder of the floors of the chapels being laid in lines parallel to the north and south walls. The whole of the north transept has apparently been similarly paved, but the tiles have all been removed.

In the north-east angle of the north transept is the newel staircase, which was the approach over the chapels to the ringing-loft in the tower, and to the triforium before alluded to. The nave was lighted by clerestory windows, probably one over every arch in the arcade. A similar staircase in the larger chapel apparently led to a chamber over. In this chapel we found the splay of the east window, and a recess with a plain pointed freestone arch with a piscina; and there is an opening into the presbytery, blocked up at some later period. On Pl. 7 this chapel has been incorrectly described as the "sacristy"; subsequent excavations have proved that the two buildings on the south side of the presbytery are probably the sacristy.

The lengthening of the chapel and the insertion of the staircase is apparently a later addition, the eastern wall not being bonded into the north wall of the presbytery.

Against the western wall of the north transept is a mass of masonry which looks like the base of an altar-

tomb, and the two smaller wing walls, north and south, may have carried some portion of the canopy. If not for this purpose, it is somewhat difficult to say what else it was intended for.

In tracing the external face of the east wall of the presbytery, the angle buttresses were found, with boldly-splayed bases, the splay being continuous round the external walls of this portion of the church. We also found the foundations of the buttresses dividing the east window into a triplet. It had probably narrow lancet lights, and a roll moulding round the jambs and arches (see Pl. 6).

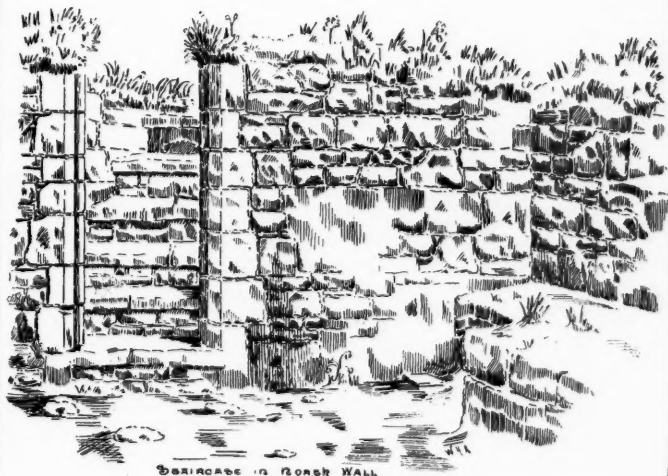
On the south side of the presbytery is the sacristy, opening into a smaller building between it and the east wall of the chapel in the south transept. This small building is connected with the presbytery by a narrow doorway, with splayed freestone jambs. It is illustrated on the upper part of Pl. 5, but in this case the draughtsman has made a mistake in calling it south wall of "*chancel*", and the "*position of window*" shown in the drawing may be the sedilia; so little is left except the rude rubble masonry that it is very difficult to be certain in these matters.

All the chapels had plain semicircular barrel vaults; the spring of which, and some portion of the vaulting, are still remaining in both chapels adjoining the presbytery north and south.

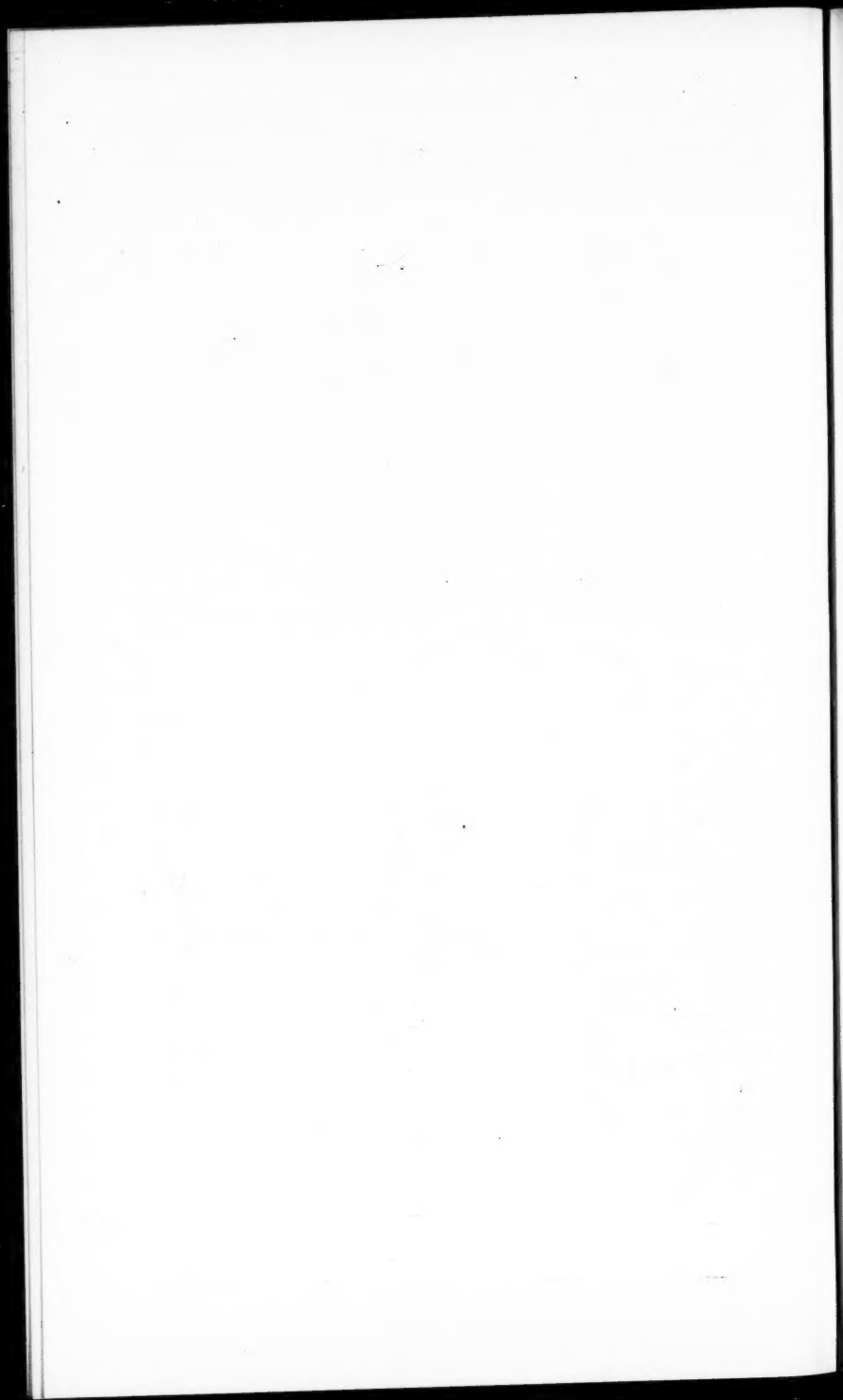
There is one peculiarity at Talley in the arrangement of the transeptal chapels, which is undoubtedly an alteration made by the Premonstratensian canons: they have broken through the partition walls between the centre and two side chapels in the north and south transepts. This has been done after the chapels had been built and vaulted; the openings are irregular in size and have been rudely executed; the jambs have been constructed in rough rubble masonry, which does not bond properly with the original partition walls. Here we have an illustration of different ritual arrangements to that of the early Cistercian plan.



BREACH OF PISCINA
IN SACRISBY



BREACH IN NORTH WALL
OF SACRISBY



In the plan of the Premonstratensian Abbey of St. Agatha juxta Richmond, by Mr. W. H. St. John Hope, published in the *Yorkshire Archaeological Journal*, the transeptal chapels are not divided by partition walls. The sacristy is built against the south wall of the presbytery, with a door into it as at Talley; and there is a second sacristy south of the south transept which has been lengthened, with an altar at the east end, and a newel staircase, very much resembling the enlarged chapel in the north transept at Talley. In the Yorkshire abbey there is also a large chapel on the north side of the north aisle, occupying the same relative position as that of which we found traces at Talley.

In the three southern transeptal chapels the tile floors have nearly all been removed, but we found the bed of mortar in which they were laid. In the south chapel of this transept was a doorway opening into an adjoining building, which may have been the chapter-house; and there are walls south of this which it is very difficult, in the present state of the excavations, to say to what part of the monastic buildings they may have belonged. At some future time it is hoped the work may be resumed, and then further information may be gleaned as to the various buildings which constituted the conventual establishment, so far as they still remain.

In the middle of the central chapel was discovered the foundation of a mass of masonry, 4 ft. 6 in. square. It is quite impossible to say for what purpose this could have been placed in the centre of the chapel.

In the north chapel there were a few of the paving-tiles left, and in the north-western angle there is a plain doorway opening into the presbytery (now blocked by the chancel walls of the later parish church): it had two ascending steps into the presbytery. This would prove that the floor of the presbytery was two steps higher than the transepts, with probably a third step to the footpace of the high altar. This was the original arrangement at Strata Florida, but was altered

after that Abbey church was destroyed by fire in A.D. 1284.

I must, in conclusion, bear testimony to the care and skill with which Mr. Long Price superintended the whole of the excavations; and to him, in conjunction with Sir James Drummond and the Vicar of Talley, is largely due the credit of having carried the work, so far as it has been completed, to so satisfactory a termination.

Mr. Long Price, in one of his Reports upon the progress of the works, expresses an opinion upon the question of whether the Abbey church of Talley was ever completed by the Premonstratensian canons, and to some extent I agree with his conclusions; but, as I have before stated, I think it is probable that they completed the church in the first instance, all except a portion of the north aisle; but owing to the constant wars and troubles in Wales during the period extending from the thirteenth to the fifteenth century, when their abbey may have suffered severely, they may have found it impossible to maintain so extensive a building as their earlier church; and, consequently, like the monks of Strata Marcella, probably left a considerable portion of it to fall into decay and ruin, long before the dissolution of their monastery by Henry VIII.

I will, therefore, conclude my paper with an extract from Mr. Long Price's letter to me of the 23rd April, 1893, as follows: "It appears clear that the north aisle was never built further than the point (7) opposite the second pier from the tower, for in all the trial holes between that and point (10), (the north-western angle of the church), we got into virgin soil.

"It is also pretty clear that the presumably intervening walls between the three piers west of the west end were never built." On this point I do not quite agree with Mr. Long Price, as I think the excavations have scarcely been carried far enough to quite settle this question.

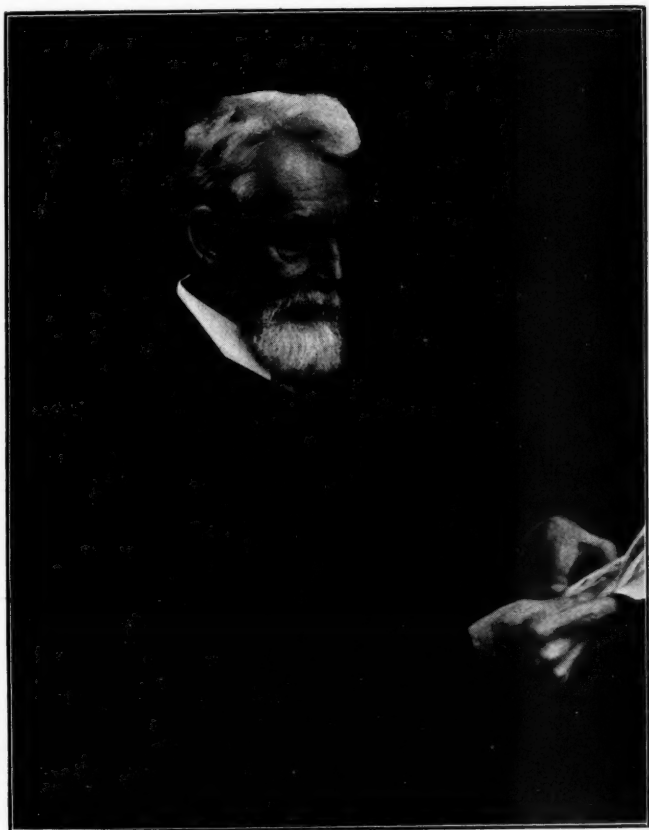
Mr. Long Price in continuation says: "I am disposed

to think that the building of the west wall stopped short at the south corner of the intended west entrance. My theory fits in with and confirms Mr. Owen's paper in *Arch. Camb.*; in which he asserts, on what appears to me to be very strong if not unassailable grounds, that at a very early stage of the existence of the abbey the brotherhood fell, before the Cistercian attack, into financial difficulty: which we have pretty plain proof of in the early discontinuance of any ornamental work; that afterwards, owing to 'the law's delays', and consequent expenses, they long remained in an impecunious condition—evidenced again by an absence of any attempt to introduce a better kind of work into the remaining portion of the building—and that, in fact, the whole 'story of the stones' goes to support his suggestion that 'Talley was a poor house of Premonstratensian canons'."

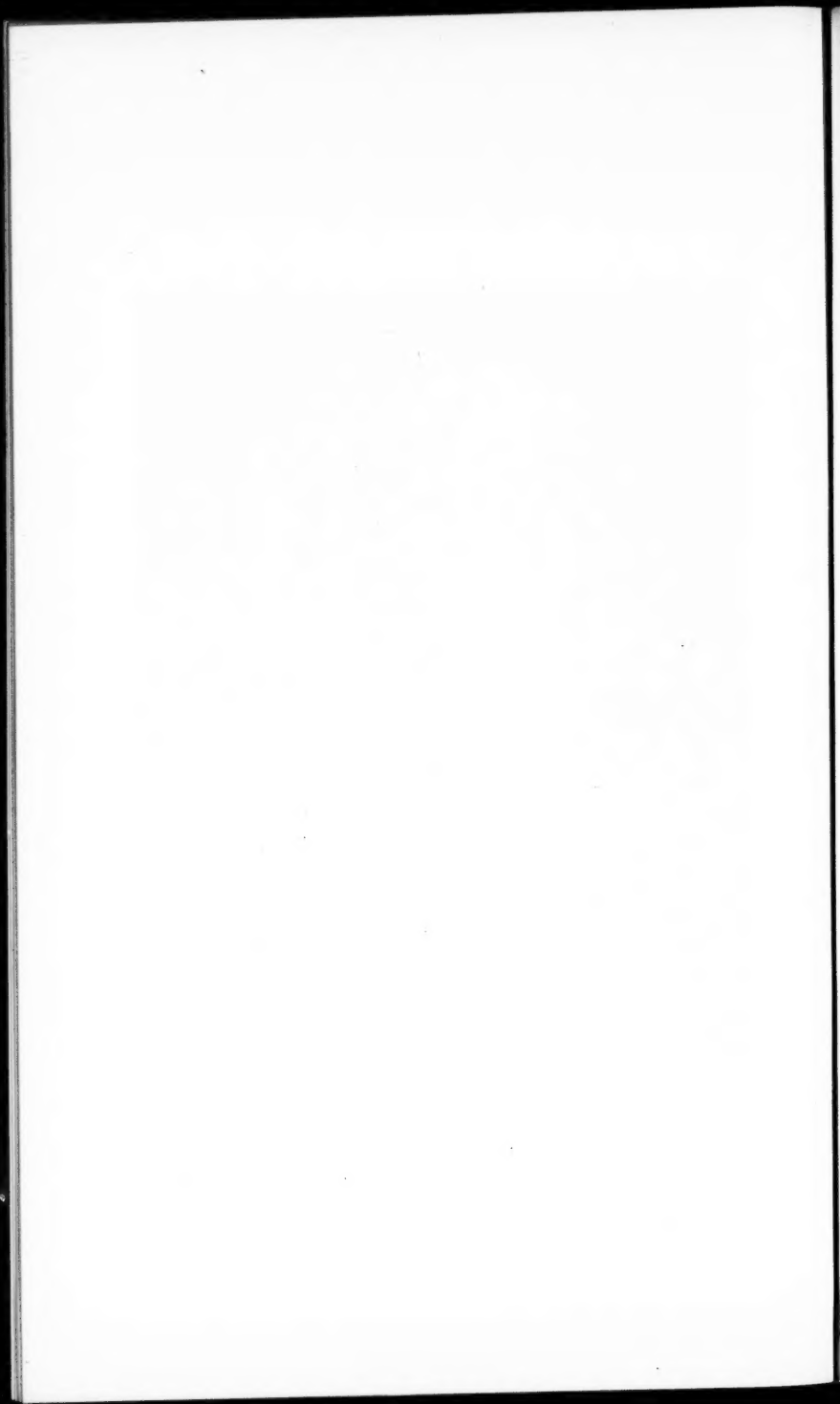
MR. WORTHINGTON G. SMITH, F.L.S.

To the regular attendants at the annual meetings of the Cambrian Archæological Association, few faces are more familiar than that of Mr. Worthington G. Smith. But it is to be feared that Mr. Smith's artistic and scientific attainments are unknown, even to many of these, by reason of his own modesty of character and retiring disposition. The excellent practice of honouring in their lifetime those who have rendered long, able, and unstinted service to Cambrian archæology having been instituted by the biographies and portraits of Mr. Bloxam, the Rev. E. L. Barnwell, and the Ven. Archdeacon Thomas, we have now pleasure in adding to this list of worthies the name of Mr. Worthington G. Smith.

Mr. Smith was born in London in 1835, and studied for the profession of architecture. This was the period of the revival of mediæval art under the influence of Pugin and others of his school, and young Smith soon found a vocation in supplying designs of the ornamental adjuncts of church architecture, such as screens, altars, tabernacles, croziers, and similar objects. For the purpose of these designs he was led to the study of the forms of flowers and leaves from nature: an example of the manner in which one branch of study when conscientiously carried out frequently leads to the study of a subject lying in a very different direction. His ecclesiastical designs brought him into contact with the well-known engraver, Orlando Jewitt, under whose influence he soon combined the work of designing with that of engraving. At this time he also did a great deal of work for *The Builder*, both in drawing and engraving, including illustrations of Sir G. G. Scott's restoration of Westminster Abbey, the new Law Courts, the restored interior of Cologne Cathedral, the



Worthington G. Smith
1896-



interior of Worcester Cathedral, and scores of similar subjects.

Mr. Jewitt was a good botanist as well as an archæologist and wood engraver, and he recommended Mr. Smith to study the botanical as well as the ornamental aspect of plants. Acting upon this advice, Mr. Smith commenced a large number of original botanical drawings of flowering plants and fungi, the former of which were at once purchased by Messrs. Marcus Ward and Co., while all the drawings of fungi were bought by the trustees of the British Museum. In 1870, Mr. Smith became chief engraver to the *Gardeners' Chronicle*, and soon established a high reputation for himself for the accuracy and beauty of his illustrations. From 1869 to 1876 he illustrated and in part edited the *Floral Magazine*, and he was one of the contributors, by both pen and pencil, to the last edition of the *Encyclopædia Britannica*. In 1884 he wrote his *Diseases of Field and Garden Crops* for Macmillan's scientific series of class books, and for this work he engraved one hundred and forty-three illustrations with his own hand directly from nature. The trustees of the British Museum having decided to publish a catalogue of the fungi and lichens in the Museum, Mr. Smith was commissioned to produce it, and for it he executed some of his finest botanical drawings. A number of his water-colour drawings of fungi are exhibited in the Bethnal Green Museum and in the Natural History Collections at South Kensington. In this utilitarian age it need hardly be observed that work of the nature we have been referring to, but of which our chronicle is sadly incomplete, is not likely to prove profitable to its devotee; nor has Mr. Smith been influenced by the commercial spirit in his steady determination to make his artistic work as perfect as possible.¹

¹ A good deal is heard nowadays of the relation between authors and publishers. The following experience of Mr. Smith may be commended to the Authors' Society. His first book was called *Mushrooms and Toadstools*, published by Mr. Hardwicke. For the

But his labours in a difficult branch of science, though "caviare to the general", have not gone unrecognised by the small section who are capable of appreciating their value and importance. A few years ago he was awarded the Banksian Medal in gold of the Royal Horticultural Society for his drawings of plants, and a little later he received the Knightian Gold Medal of the Society for his investigations into the nature of the parasitic fungus of the potato disease—investigations that involved the expenditure of time and money to the amount of over £400. He has also been the recipient of a box of silver plate, presented to him by the Herefordshire Woolhope Club in recognition of his scientific attainments.

Whilst devoting himself to botanical work, with a singleness of purpose that would have sufficed for most persons, Mr. Smith still retained his early *penchant* for archæology. Happily for the artistic reputation of this Journal, at a period when excellence in archæological draftsmanship had been almost destroyed by the discovery and multiplication of all manner of cheap reproductive "processes", Mr. Smith became acquainted with the late Rev. E. L. Barnwell, through the introduction of the late Rev. James Davies, Prebendary of Hereford. Mr. Barnwell, at that period, was practically the autocrat of the Association, and justified what we fear must be acknowledged to have been a somewhat irregular position by the wisdom and generosity that marked his rule. He instantly appreciated the advan-

work, together with two sheets of coloured and a number of plain illustrations, he received the sum of £10. Mr. Hardwicke promised the author an interest in the sale of the book, but he died soon afterwards, and the work passed into first one and then another publisher's hands. It has had a good sale for twenty or thirty years. Someone reproduced the book, and copied the drawings to a smaller scale without the knowledge of the author. Mr. Smith wrote to one of the later publishers, asking to be allowed to correct the letterpress of the old edition according to newer knowledge. The publisher wrote that he did not want it revised. Mr. Smith never obtained more than the original £10.

tages that would accrue to the Association from the services of Mr. Smith; and the personal predilections of Mr. Smith concurring, the connection that has existed between him and the Association—and that we trust will long continue—was commenced. The first meeting at which Mr. Smith was present was that of Carmarthen in 1875; and he has since attended these annual gatherings for twenty years without a break. During this period, Mr. Smith has visited almost every corner of the Principality, and his attendance at as many successive annual meetings of our Association has been supplemented by friendly visits to those of our members who have learned to appreciate the fulness of his mind and the charm of his character. On these occasions his pencil has been constantly engaged in adding to the immense store of drawings, the value of which are enhanced by their absolute fidelity as well as because of the unceasing operations of change and decay. A great number of these sketches were purchased by Mr. Barnwell, and presented by him a short time before his death to the Shrewsbury Museum—a course which we cannot but deplore. Many of Mr. Smith's drawings in this Journal have been accompanied by his own descriptions, and, when connected with prehistoric archæology, are characterised by the fulness and lucidity of a master.

Departing somewhat from his original line, Mr. Smith has been led to the study of prehistoric antiquity, by his remarkable discovery of a "palæolithic floor" in the north of London,¹ whence he extracted about 1,000 implements of flint, in addition to a large collection of

¹ A portion of the "palæolithic floor" (*i.e.*, the original surface of the ground in the Palæolithic Age) is to be seen in the British Museum, with bones of extinct mammalia and flint instruments strewn about exactly as they were found by Mr. Smith. It is a great pity that this extremely interesting exhibit should not be placed where it would attract the attention it deserves, instead of being stowed away at the bottom of one of the cases, where probably not one in an hundred of the visitors to the Museum ever notices it at all.

fossil bones, antlers, teeth, etc. Subsequently, after his removal from London to Dunstable, he made a still greater discovery of a palæolithic settlement at Cad-dington, which upon careful exhumation yielded a large number of flint implements. A number of these are now in the galleries of the British Museum. The results of practically twenty years of exploration and digging were published in a volume called *Man, the Primæval Savage* (Stanford and Co.), illustrated by 240 drawings engraved by the author. This volume together with the well-known work of Sir John Evans constitutes the chief contributions that have yet been made in this country to the science of prehistoric archæology.

Mr. Smith's latest architectural drawings on paper have been a large series in water-colours illustrative of Patrishow church, Brecon; Easby Abbey and church, and Richmond Castle, Yorkshire.

Obituary.

CHARLES CARDALE BABINGTON, M.A., F.L.S., F.S.A., F.R.S., Vice-President of the Cambrian Archæological Association.

OF Professor Babington's eminence in other fields of science and of literature, or of his high personal character, it is not my purpose to write; but only of his distinction as an archæologist, and of his long and valued services in connection with our Cambrian Association.

It was in the year 1850 that Mr. Babington joined the Association, when it was just emerging from its tentative stage of infancy and beginning to launch out on its own responsibility. The Journal, the *Archæologia Cambrensis*, which down to that year had been the private venture of the Editors, now became the property and the acknowledged organ of the Association. The first Annual Meeting he attended was the one held at Tenby in 1851, when he took part in the discussions. In 1853, at Brecon, he was elected a member of the General Committee; and in 1855, at Llandilo, he was chosen to be its Chairman, and at the same time was placed on the small Publication Committee of three. As Chairman of the Committee, it was one of his duties to give at the evening meetings a *résumé* of the day's excursion, and to point out the chief objects of interest visited, with their bearing on general as well as local archæology. The purpose of the *résumé* was twofold: to enable those who had been unable to accompany the excursions to follow their proceedings, and to elicit a fuller discussion of the more important points than was possible in the limited time available on the spot.

Such a duty required not only a wide and accurate knowledge of archæology, but also a thoughtful arrangement, and a clear and ready expression. And so efficiently did he discharge this duty, that for thirty years in succession he was elected to the position. To mark still further their appreciation of his services, the Association chose him to be their President for the year 1881, when it met at Church Stretton: a compliment which he acknowledged in his address to be peculiarly gratifying, not only because of the special interest he felt in the botany and archæology of the district, but also because it was in his native county of Salop. He was born at Ludlow, and his last contribution to the Journal was on "The Circular Chapel in Ludlow Castle." Under the pressure, however, of failing health, he was reluctantly compelled, in 1885, to resign the Chairmanship which he had filled so long and so well, and the Annual Report of that year bore testimony to "the onerous duties which he had discharged with unfailing courtesy, and with a breadth of knowledge in archæological subjects which had been of great

service to the Association." And when, finally, he passed to his rest in July 1895, a resolution was passed in the following month at the Annual Meeting, held at Launceston, "expressive of the loss the Association had felt in the death of one of its most learned members, and of its sympathy with Mrs. Babington in her affliction."

On looking back over the records of the discussions at the Annual Meetings, and the witness they bear to his knowledge of general archæology, we find that the phase which appeared to have most attraction for him was that of the ancient defences and fortifications of the country; and it was on these that almost all his articles in the *Journal* turned. Indeed, this line was foreshadowed in his article on "Ancient Cambridgeshire", in the publication of the Cambridge Antiquarian Society, reviewed in *Arch. Camb.*, 1856; and it was wound up in his Presidential Address at Church Stretton on "The Classification of the Camps and Primæval Fortifications of Wales".

The list of his contributions to the *Journal* comprise: In

1857. "Gaervawr, and a supposed Roman Road near Welshpool."

1858. "The Firbolgic Forts in the South Isles of Arran, Ireland."

1861. "Ancient Fortifications near the Mouth of the Valley of Llanberis, Carnarvonshire."

1862. "The Kjekkenmodlings of Denmark."

1863. "The Hospital of St. Lawrance Ponteboy, Bodmin."

1865. "Cyclopæan Walls near Llanberis."

1879. "An ancient Fort near St. David's."

1879. "On the supposed Birth of Edward II in the Eagle Tower of Carnarvon Castle."

1880. "On several Antiquities in North Wales."

1882. "On the Circular Chapel in Ludlow Castle."

D. R. T.

Archaeological Notes and Queries.

EARLY SCULPTURED STONES IN IRELAND.—Mr. D. Griffith Davies, of Bangor, has been kind enough to send drawings of the fragments of ancient Irish crosses, here reproduced for publication in the *Archæologia Cambrensis*, for the purpose of comparison with monuments of the same period in Wales. The rubbings from which the drawings have been made were taken during the Galway Meeting of the Royal Society of Antiquaries in July 1895.

Fig. 1.—A fragment, probably of the shaft of a cross, with portion

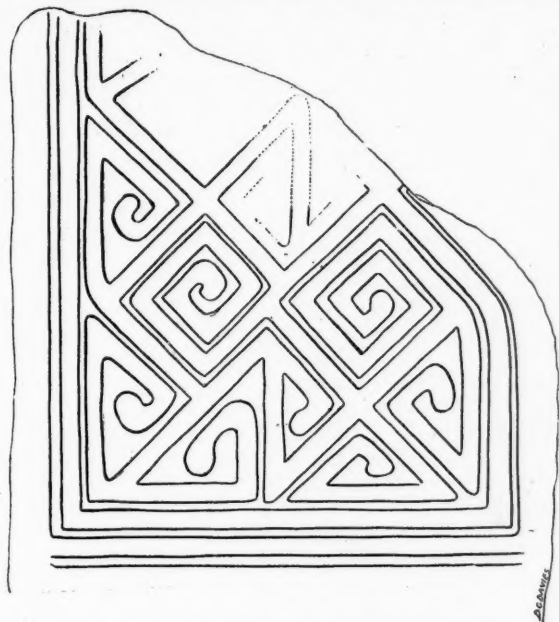


Fig. 1.—Fragment of Cross near the Round Tower on Tory Island.

of a panel containing a key-pattern upon it. This fragment lies near the round tower at West Town, Tory Island, on or near the site of the Columban monastery, of which very little now remains to be seen.

Fig. 2.—A fragment, also lying near the round tower on Tory Island. It is decorated with interlaced work and spirals.

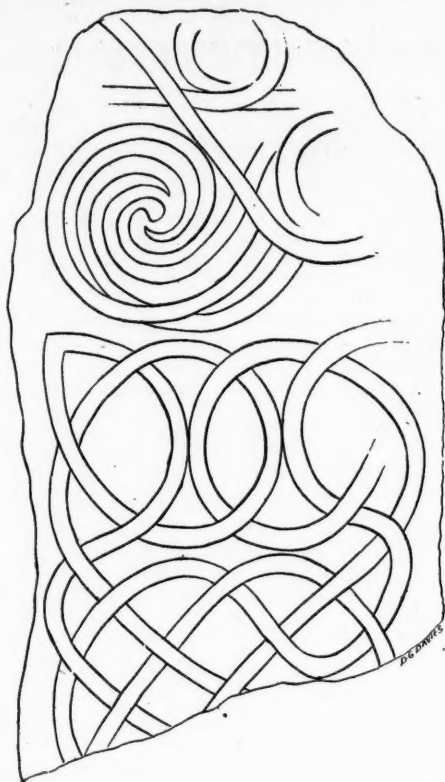


Fig. 2.—Fragment of Cross near the Round Tower on Tory Island.

Fig. 3.—A small slab with an incised cross upon it, built into the north wall of the cashel of Inismurray, near the entrance to Teach Molaise, apparently in its original position.

Fig. 4.—Small incised cross and harp, carved on a boulder near the entrance to St. Molaise's Well, outside the cashel on Inismurray on the eastern side.

Fig. 5.—Slab, with cross carved upon it, erected within the cashel which encloses St. Fechin's Church on Ardoilean, or High Island.

Figs. 6 and 6A.—Front and back of mutilated cross at Leabha

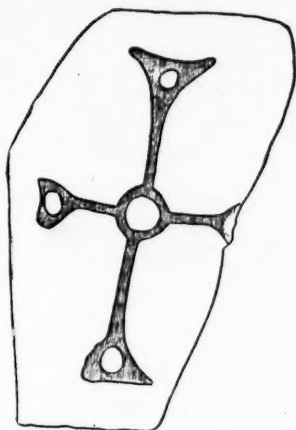


Fig. 3.—Slab with Incised Cross, Inismurray.



Fig. 4.—Small Incised Cross and Harp on a Stone near St. Molaise's Well, Inismurray.

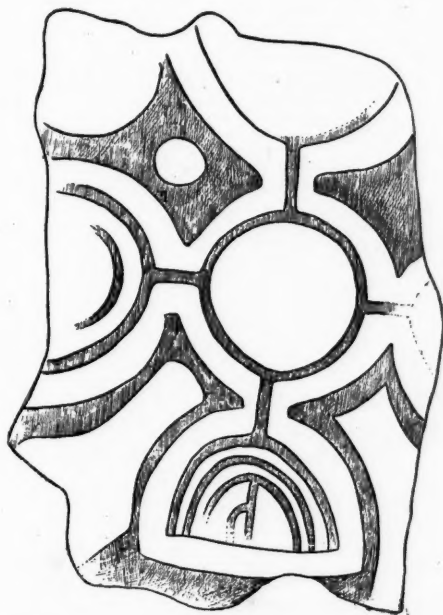


Fig. 5.—Cross-slab near St. Fechin's Church, Ardoilean,

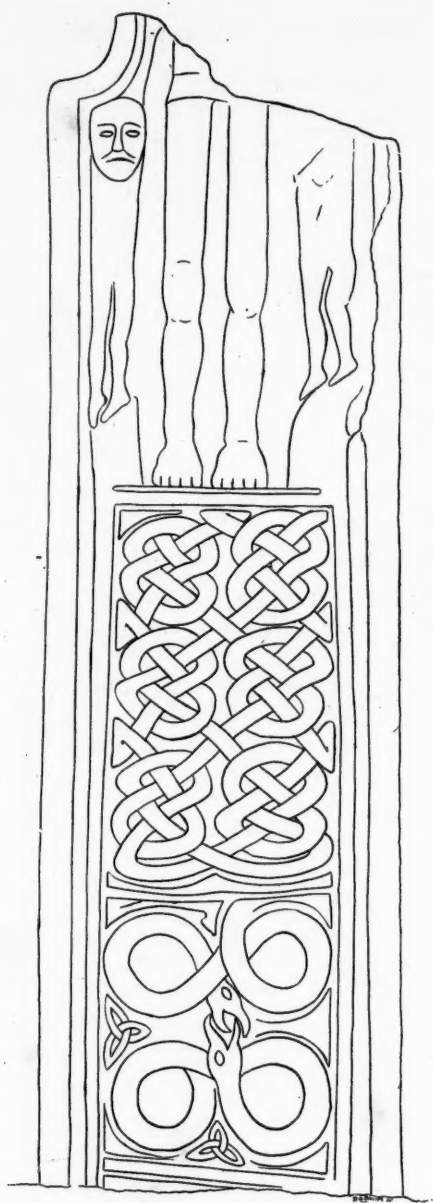


Fig. 6.—Mutilated Cross at Leabha Brechain.

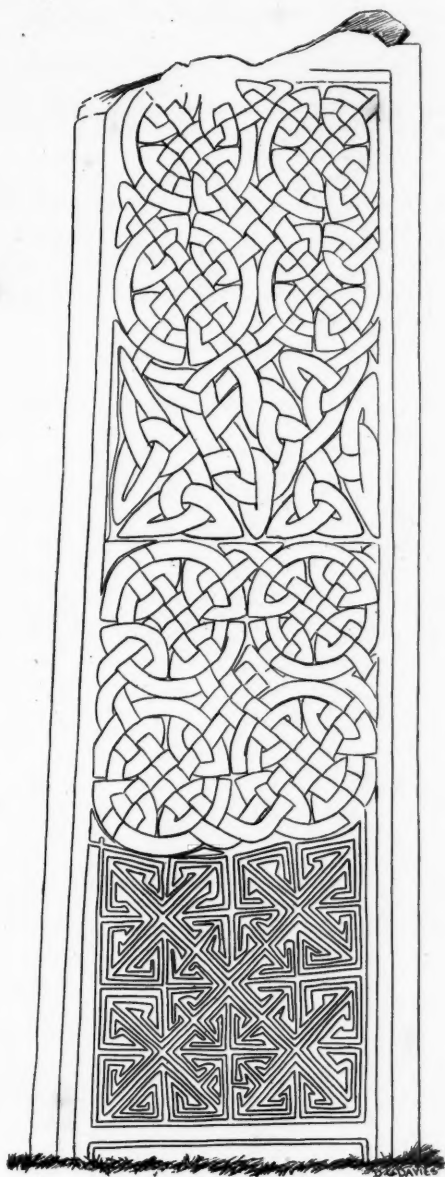


Fig. 6A.—Mutilated Cross at Leabha Brechain.